Endless Wisdom

Inscribed by

A. C. Turiyasangitananda

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A. C. Turiyasangitananda

Dedication

This book of scriptures
is selflessly dedicated
to the Supreme Lord God
Who gave them.

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Table of Contents

Biographical Compendium **1**

Foreword **3**

Introduction **6**

Preface **9**

Prologue **11**

BOOK I

Chapter 1 **HUMANITY** **15**

Universal Precepts 15
Sensatory Life 20
The Soul 22
Sufferings 22
Liberation 23

Chapter 2 **THE INEVITABLE** **27**

Life and Physical Death 27

Chapter 3 **SERVITORS OF THE LORD** **33**

Servants of the Supreme Will 33

Chapter 4 **SUPREME CERTITUDE** **37**

Supreme Words 37

Chapter 5 **TURIYA** **43**

Austerities 43
Consciousness 44
Counsel 45
Supreme Embodiment 46

BOOK II

Chapter 1 **MANKIND** **51**

Mind and Senses 51

Chapter 2 **MATERIALISM IN THE WORLD** **61**
Human Desire 63
Maya 64
Householders' Life 64
Children 66

Chapter 3 **PURIFICATION IN HUMAN LIFE** **69**
Guru and Pupil 70
Brahmacharya 71
Gunas 72

Chapter 4 **PREDESTINATION** **75**
Rebirth and Death 75

Chapter 5 **TURIYA** **79**
Initiation 79
Tapasya 79
Revelations 80

Chapter 6 **THE SUPREME PRESENCE** **83**
Descent 83
Divine Law 84
Supreme Light 97

BOOK III

Chapter 1 **IN THE UNIVERSE** **103**
Creation 103
Earthlife 104
Confliction 105
Religionism 107

Chapter 2 **SACRIFICE** **111**
On Earth 111
Universality 114
Jnana 117

Chapter 3 **SUPREME AFFIRMATIONS** **119**
Recitation 119
Death and Life 123
Divine Light 129
Liberated Beings 132

Chapter 4 **WISDOM** **139**
Sacred Codes 139
Exalted Personages 188

Chapter 5 **TURIYA** **195**
Austerities and Sacrifices 195
Sacred Disclosures 196
Divine Music 199
The Ultimate Ascent 200

Postlogue
Pronunciation Guide **205**
Glossary **211**
Notations **219**
Index **223**

Biographical Compendium

Entering this life on the 27th of August, 1937 into the religious family of Solon McLeod in Detroit, Michigan, Alice Coltrane-Swami Turiyasangitananda grew up in a home where prayers, hymns, and biblical stories extolled the Lord. Because of her inherent appreciation for spiritual life, Swamiji wanted to dedicate her life to God at an early age, however, the Lord directed otherwise, so she began her musical instruction at the age of seven. After becoming an accomplished pianist, she became a pianist and an organist for various churches in Michigan. Of recent years, she has concertized in Carnegie Hall and other major music halls throughout the world. Concerning the events of her early life she once remarked, "All interests, developments, and circumstances were occurring according to the Will of the Lord."

During the end of 1968, Swamiji, directed by God, entered a most significant period of spiritual isolation. It was a period of rigorous austerities, sufferings, and revelations of the Divine, and it can best be understood as a time of spiritual re-awakening. The notion of re-awakening indicates that her life today is a continuation of her spiritual experiences in other lifetimes. In those lifetimes and in this life, the Supreme Lord provided wisdom, knowledge, guidance, and instruction consonant with, and essential to her designated life's tenure.

During the close of the last decade, Swamiji received her initiation into the renounced Order of *sannyas* directly from the Supreme Lord. At such time, she was instructed not to don the robe of a renunciate before the year of 1975. Shortly thereafter, following a mandate from the Lord, Swamiji became the founder-director of The Vedantic Center that is presently situated on the west coast of the United States. Swamiji stated that: "The doctrine of the Vedantic Center is religiously and philosophically eclectic. The Center recognizes the contributions of spiritual wisdom from all faiths and religions; and the devotional education undertaken at the Center includes not only the study of Vedantic or Vedic scriptures—the oldest of the world's religious literatures—but also the reading of exemplary narratives and scriptural texts from more recent revelations of God found in the Bible, and in Islamic and Buddhistic texts."

Speaking specifically about the Vedas, Swami Turiyasangitananda said: "The Vedas teach us that the purpose of taking a human birth is for making spiritual advancement toward the highest perfectional stage of life through devotional service rendered unto the Supreme Lord. Charity, kindness, selfless service, spiritual discipline, and a dedicated life of devotion can promote one to the highest platform of attainment and realization of the Supreme Lord."

As a qualified spiritual teacher, Swamiji initiates only those that are approved by the Lord. Initiates are instructed to meditate regularly and study spiritual literature. Swamiji's vital role is to provide spiritual guidance, teach the holy science of meditation, and enable students to understand the scriptures esoterically. Swamiji's strongest statement on cultivating devotion to God is the sterling example of her joyful willingness to serve the Supreme, chant the many Names of the Lord, and to adhere always to the Will of the Supreme Lord.

Shankari Carol G. Adams, M.Ed.

Foreword

Upon the completion of a spiritual documentary entitled *Monument Eternal,* a book that I was divinely instructed to write, I received another directive to begin a compilation of Supreme communications that had been rendered to me over the years and present them in the form of this book of scriptures. These communications date back as far as 1968, and are inclusive of entries as recent as 1978.

Endless Wisdom Volume I contains hundreds of selected divine scriptures that have been rendered to me by the Supreme Lord. Book 1 chapter one entitled *Humanity*, is divided into six subdivisional chapters which give authoritative instruction, guidance, and direction. It also covers the spectrum of the human plight and the divine Goal of life. Chapter two, entitled *The Inevitable,* gives spiritual insight into the purpose, meaning, and karmic reasons for life and death. It also gives an indepth view on how death affects the lives of all created beings in the universe. Chapter three has two subdivisions which describe some of the spiritual services performed in humanity by servants and Instruments of the Lord. Chapter four, *Supreme Certitude*, contains immemorial and sacred sayings of the Supreme Lord. Chapter five, entitled *Turiya*, contains twenty-six verses which were addressed directly to me by the Lord, whereas in preceding chapters the Lord is speaking on various other subjects.

Endless Wisdom Book 2 comprises more than one hundred divine verses of the Lord's teachings. Chapter one, on *mankind,* tells of the diverse problems that are related to the mind and senses, and of how they can best be corrected. Chapter two, on *materialism,* is divided into five subchapters. What is exposed here are one's misconstructions on life, material wealth, happiness, human desiring, and householders' life. Chapter three, on *purification,* focuses upon spiritual aspirants and student life. In this chapter not only are aspirants given assurance, wisdom and instruction, but also they are forewarned of the retributions which will result from any indiscreet conduct on their part, or from any indulgence of their ego or false pride. Chapter four, on *predestination*, consists of several verses on the subject of life, death, transmigration and deathlessness. Chapter five, on *Turiya,* describes my sacred initiatory, tapasic, and reve-

lational events. Chapter six, entitled *The Supreme Presence,* is a chapter with three subdivisions. Listed in sequence they are: *Descent, Divine Law,* and *Supreme Light.* Here, the Lord imparts the highest, most holy wisdom and knowledge.

Endless Wisdom Book 3 chapter one, on *life in the universe*, consists of some of the most sacred of revelations of God. Inclusive of valued infinite wisdom that is rendered on subjects and matters which have transpired in recent days, there is also a wealth of spiritual knowledge and divine light shed upon some important, sacred, and unknown events in world history that appertain to the beginning of creation. Chapter two, on *sacrifice,* is divided into three subdivisions. In these scriptures, one may read of the advantages of sacrifice, the universality of sharing and creating a better understanding among all peoples of the world, and one may gain insight into how spiritual knowledge should be best understood and applied. Chapter three, *Supreme Affirmations*, has four subdivisions which contain: 1) knowledge on the value of reciting the holy Names of God, 2) additional communications on the subject of life, death, and re-embodiment, 3) several beautiful verses on the subject of divine light, and 4) several scriptures on liberation. Chapter four, on *Supreme Wisdom*, is divided into two subchapters, beginning with *Sacred Codes* and ending with *Exalted Personages.* This chapter consists of some of the Lord's highest of dispensations. The codes are like priceless jewels of wisdom that the Lord is giving us. In the exalted personages section, all who read may become fortunate enough to reap the divine benefits that these sacred verses impart. Also, there are many scriptures here, telling of great sages and servants of God. Moreover, a wondrous and truly profound verse contained in this volume describes a most significant Incarnation in the *Treta Yuga* of the Supreme Lord, and a most excellent revelation of the Supreme Lord's glory. Chapter five is divided into five subdivisional sections containing verses describing my *tapasya,* sacrifice, and sacred initiations that were prescribed by the Supreme Lord. There is dialogue elsewhere in the text, and there is such in this chapter in which I give an account of my observations of various exalted beings together with several questions I had raised concerning other great spiritual beings. Also, there are verses on *divine music* and other sacred events. And the concluding chapter is a most sacred one, with a most holy verse rendered on the subject of the *Ultimate Ascent.*

By the end of 1978, I had received most of the communications that should appear in the next volume of *Endless Wisdom*. At present, there is a great compilation of verses from which to select and complete an entire book 4, and one-half of a book 5. Volume II of *Endless Wisdom*, as well, should comprise at least three books of scriptures.

Introduction

Excerpts from Dr. Nobles' letter:

". . . I am a psychologist and for many years I have been a student of supposedly the "science of the mind." I was extremely surprised and honoured when asked to do the introduction to your manuscript, *Endless Wisdom*. I was also worried that the planes of our two awarenesses would be so different that I would not return your honour to me with an accurate or appropriate introduction.

I believe there are no accidents in this world and that all things happen at the right time. I also recognized that my work dealing with culture and consciousness has begun to take form. For several years my thinking has skirted the issue of the "spirit" in the study of psychology and for a long time I wondered if what we scientists call alternate states of consciousness were the state of awareness of the Supreme (i.e., union with the Supreme) . . .

All things have meaning and "significance." However, the meaning and significance of an event may not be meant solely for those which directly experience it, nor is it the case that those who experience it clearly understand its meaning and significance.

I know that there is so much about human spirit, culture, and consciousness that I don't understand, and yet, I recognize my blindness and still attempt to see. Hence, I will attempt to discuss and share with you how *Endless Wisdom*, a profoundly spiritual message, touched my face.

Endless Wisdom reveals the spiritual essence of the human being and captures the very thing which psychology,—the study of the "soul",—should be about. I believe that the mind is the focal point of the human spirit, however, that spirit is embedded and repeated in every cell of the human body. The mind and the body are one and only become split or separate when we "think" it split. I also believe that the mind, culture and consciousness are integrally connected and one must understand the connectedness of each in order to understand any one.

Throughout *Endless Wisdom* one is struck with the feeling that God is

speaking through him, and that all things are endowed with the Supreme Force, and as such we are interconnected and interdependent with all else and that the natural god-defined relationship between things is one of harmony. Hence, each of us can (has the potential to) serve as a medium for the Supreme Force to transmit energy (Light). *Endless Wisdom* should be understood as a medium of the Supreme Force.

You began Chapter 1 with a verse which summarizes the message I hope this letter (introduction) transmits to you and your readers. The verse in which "whatever affects the soul, innately affects the consciousness. Whatever affects the consciousness, naturally affects the mind" appears, rightfully begins Chapter 1 Humanity, and starts the reader on a spiritual journey which continues throughout the manuscript. It also serves as a map which helps us to see where we must go.

Endless Wisdom touches your face quietly and allows you to see the energy which is our being. Like a map, it gives us direction, helps us to understand those things which affect the living and dying of all created beings and provides answers to the many questions it raises.

It is, however, not easy reading. It requires study and re-study. Its message is both changing and permanent. In fact, *Endless Wisdom* captures the meaning of human psychology which is changing and the Supreme wisdom which is permanent. It speaks of a universal truth. However, pay heed to the map drawn.

With these brief remarks said, I ask myself, how has *Endless Wisdom* touched my face and I answer that it helped me to recognize that light has the power to illuminate and where there is illumination we see better. The source of the light is the Supreme Force or energy which endows us all. *Endless Wisdom*, through you, is "directed light."Each of us who will come in contact with this book will know the light is there."

Wade W. Nobles, Ph. D.
Research Psychologist

Preface

For many years, I have been most blessed to receive the Lord's Supreme mercy, light and Grace. Today, I am truly fortunate to have been called upon by the Lord to engage in transcendental, divine service and other spiritual activities. Although, above all of this, I am twice blessed to have had the privilege of receiving the Lord's benediction of the scriptural wisdom which may be imparted to others through the reading of this book.

Over the years, I was divinely instructed to preserve a written record of the Lord's sacred communications. Those that appear in the form of this book have all been sanctioned by the Lord.

During the inscribing of some of the verses from my written notes to the proper manuscript form—even though an elapse of several years had occurred since the first recordation—it was as if I were receiving these eternal, Supreme sayings of the Lord for the first time. For instance, I recall a time when I experienced great difficulty in relating to the mechanical and transcriptional aspects of the reproduction of the verses, in connection with experiencing the Supreme Lord's infinite revelations of divine wisdom that seemed to be flowing into my being for the first time and without end.

Because I have been allowed to reveal some of the Lord's communications in the form of these scriptures, I have transcribed carefully and accurately the Lord's sacred Words which were communicated largely to me in English and in *Sanskrit*.

I would like to take the opportunity on this auspicious day to thank the Supreme Lord for entrusting me with this holy and most sacred of scriptural revelations of which I am grateful for; also, I would like at this time to offer my sincerest obeisance to the Supreme Lord God.

Before the conclusion of the preface, I must share with you, the reader, a question that eternally lives in my mind. The query appertains to a Prophet of God who, while being crucified upon a cross, said: "Eli, Eli, lama sa-bach-tha-

ne?'' I understand these seven last words to mean, 'My God, my God, why hast Thou forsaken me?' Although, esoterically, I understand them to mean, 'My God, my God, why dost Thou glorify me?' And I truly know that these words refer to the question that I continually ask of the Supreme, and it is this exactly: 'My God, my God, why have Thou bestowed great mercy upon me?

April 5, 1979

Turiyasangitananda

Prologue

With all due respect to the Supreme Lord to Whom all thanks are due for having graciously deemed it possible for this book of scriptures to be made, I offer my most humble obeisance.

I would like to make mention of the fact that a verse one will not be enumerated throughout the reading of this text, and that, in the place where the arabic numeral one would have appeared, is an introductory statement acknowledging the Words of the Supreme Lord, and rarely is there a quote, by the Supreme, written within such an address.

In this small volume text, all three books could have been presented in the form of one book of scriptures, especially in regard to certain chapters and subchapters throughout the text which contain similar subject matter, although they were not, because of a difference of the time in which revelations were given.

Again, I offer my humblest of thanks and obeisance unto the Supreme Lord, and I will forevermore be grateful for having been entrusted to present these scriptures in the form of this book.

Endless Wisdom

The First Testament

Book One

HUMANITY

Chapter 1

THE *Supreme Lord spake thus of universal precepts unto humanity saying:*

2. Like unto a solar eclipse whereunto the light from the sun appears obscured by the shadow of another planetary body, mark ye well thereof, for whatever affects the soul, innately affects the consciousness. Whatever affects the consciousness, naturally affects the mind. Whatever affects the mind, affects the intelligence; whatever affects the intelligence, affects the will; whatever affects the will, affects the *prana*; and whatever affects the *prana*, affects the life.

3. All these days are given unto political controversy, rhetoric, and unsacred deeds. The faithful should not be dissuaded, they steadfastly should follow Me, for I am the All-knowing, Eternal Sovereign God and Supreme Lord, from Whom the devoted shall receive divine Refuge, Salvation, and Light.

4. One shall never disdain a spiritual way of life, if he can rent asunder his bonds of ignorance, worldliness, egotism, and enjoyment of paltry sense objects with the sword of correctitude, resolution, dedication, and faith in the Divine.

5. Better it would be to suffer through all the miseries of life, rather than demean oneself in a conflict of interests.
Better it would be to sacrifice all the temporal enjoyments of life, rather than demoralize oneself in a dispute over wherewithal.
Better it would be to endure the pillory of human injustices, rather than fester one's spirit in resentment and strife.

6. Insofar as materialism increases, thus shall misery. Insofar as egotism rises, thus shall faulty reasoning. Thereupon, when unsacred desires abound, thus shall sufferings, and when one's appreciation for worldly life surmounts, thus shall ignorance.

7. One ought to quest for the true reality, value, and meaning of spiritual life, and therewith, become surrendered unto the real purpose, significance, and importance of living

a divine life, and view the human experience of life like as a miracle within a miracle, and a drama within a drama.

8. In this world, some persons have a weakness for violence, worldly wealth, and vice. Thereunto, such persons also have a compulsion for indulgence. What profiteth one who violates the rights of others? What profiteth one who injures and exploits others? By My judgment, in no wise shall My decree of condemnation be escaped by doers of iniquity who are already subject to My rebuke and My chastisement.

9. A hill is an upward slant of ground going against gravity, thereof, an uphill road is oftentimes difficult to climb. Thus, a declivity to ruin forthwith casts many persons down betimes; nonetheless, like unto children going downward whilst in a winding trestle carrier, foolish persons seem to enjoy it.

10. The spiritual sun is shining always within one's heart, even, whether it rains without or not. Hence, one ought to accept the rain and the clouds equally, and endure life's miseries, trials, and tribulations, for, insofar as they encumber, they can commence forthwith the development of courage, patience, and fortitude.

11. A divine service or chore, render as willingness, not *workingness.*
A sacred task, a charitable act, offer joyfully not begrudgingly.
A goodly endeavor or deed, perform selflessly, not ostentatiously.
A beneficent conferral or almsgiving presentment ought to be done in all humbleness, not proudness.

12. To those found acceptable, I shall extend them a proclamation of friendship, public and open.
To those who qualify, whose spirits are undocumented like unto an uninscribed book, I shall extend them the privilege of receiving upon the tablets of their hearts, manifold sacred inscriptions from My Supreme Writ.

13. Those who are devoted to Me are not bemused, nor distracted by the illusory appearance of the mundane world.
Those who are devoted to Me are not affected, nor influenced by such dualities of life as, joy or sorrow, merit or demerit, increase or decrease, flux or reflux, approval or disapproval.

14. When I take you into deep, oceanic, spiritual waters, you shall learn My profoundest of lessons. Hithermost to your descent unto the furthest point, do not doubt, nor fear that you shall not succeed in fathoming My meaning.
Believe wholeheartedly that when you shall have sounded the sepulchral

depths thereof, you shall emerge successfully to sail the crest of the waves to victory onto the divine shore of Self realization.

15. Forbearance is better than lamentation.
Perseverance is better than indolence.
Spiritual endeavor is better than irresolution.
Fortitude is better than compromise.

16. I bestow true knowledge upon My surrendered, dedicated servants who reverently extol Me with great devotion.
I bestow true wisdom upon My surrendered, dedicated servants who are not attracted by the temporal pleasance of worldly life.
I bestow true illumination upon My surrendered, dedicated servants who render faithfully their sincerest of devotional service unto Me.

17. One seeking realization of the Divine must turn away from all ungodly, unsacred involvements of this world, and thence, he must persevere on the spiritual path of life with his heart intent upon winning My Grace.
One seeking attainment of the Divine may by his exertions of discipline, restraint of mind and senses, and cultivation of devotion, proceed forthwith toward the goal of Self realization and attainment of Me.

18. A candle sacrifices its life to give light; albeit, a candle without a flame cannot provide light.
Incense sacrifices its life to scent fragrantly the air; nonetheless, incense without a flame can in no wise proffer fragrance.
When a human being sacrifices his undivine life to live a divine life, he shall ultimately receive My Light.
And in consequence therewith, a human being without a flame of devotion for Me shall never receive My Light.

19. Paternal is the airport of the human body with respect to family life and the arrival and departure of souls.
Maternal is the valley of the human body with respect to nurturement and gentleness.
Fraternal is the ocean of the human body with respect to universal convocation and evolution of mankind.

20. Intelligent persons who hold positions of leadership in the world ought to promote amongst men the advancement of universal concord and understanding thereof.
Intelligent persons ought to live as messengers of peace, and they should speak as messengers of goodwill to all men who are entangled in the fetters of mechanicalized, unspiritual life.

21. If you have not a spiritual path, practice: justice with integrity, kindness with purity, detachment with humility, honesty with fidelity, resoluteness with clarity, forbearance with equanimity, benevolence with

surety, faithfulness with charity, compassion with magnanimity, goodness with propriety, dispassion with morality, and forgiveness with sincerity.

22. Ignorant persons that have not devotion for Me, read foolishly the scriptures of many religions again and again in search of Truth. Thereupon, such persons will dispense with the god they once believed in on one day, and on another day, they will install a new one in its place, whilst their search for Truth leads them further into confusion and ignorance. Unbeknownst to these deluded fools is the *Truth* that they shall never obtain true knowledge of Me, nor shall they attain My Supreme Abode, even after tens of thousands of births and deaths.

23. Those who worship Me in the form of a deity or god of their choice shall find the doctrinal statements and affirmations of their credence treated by Me hereby: By My Law, their particular faith or belief shall be fortified or undermined, strengthened or severed, reinforced or broken, lifted up or thrown down.

24. 'A spoonful of agony.' A cup void of mercy. A funerary cake discouraging even unto the dead. . . .' I dislike the selfishness and the intolerance many of you have for persons of divers backgrounds, races, and creeds. I disapprove of *blackness propaganda* and of *whiteness propaganda.* And I exhort all promulgators of world peace to offer resistance to all workers of iniquity, enmity, and prejudices against other races of people, and I forthrightly deem it incumbent upon the promoters of racial discord, and all others, to partake of the milk and honey of peace and goodwill, and therewith abide henceforward in amity, harmony, and universal brotherliness.

25. A smile, a flower, a sacred word can assuage the hunger and thirst of one who longs to embrace life in the Divine.

Meanness, derision, and evil indoctrinations can divert one from the spiritual path, one, who had vowed to attain to life in the Divine.

26. Whosoever shall strive truly to reach Me, I am attainable through sacrifice, renunciation, devotion, and self surrender.

Whosoever shall seek truly the light of My Salvation, it can be brought to pass through self discipline, commitment, dedicated service, and purification.

27. To the wise, the value of the jewel of spiritual life is ever increasing, whilst the beauty of the flower of physical life is ever fading.

To the wise, the path of reverence to godliness leads unto the realm of resplendent blessedness, whilst the path

of reverence to worldliness leads unto the realm of drear accursedness.

28. Like unto fragrant flower garlands whereof one may present unto Me in devotional service daily, My endless, ageless wisdom shall be vouchsafed in suchwise to the dedicated amongst you.
Like unto sacrosanct oblations whereof one may proffer unto Me in devotional service daily, My eternal, sacred wisdom shall be proffered in suchwise to the devoted amongst you.

29. I shall admonish you in the cause of purification for regeneration.
I shall admonish you in the cause of restriction of moral affectation.
I shall admonish you in the cause of eradication of unspiritual reserves for the accrual of spiritual resources.
I shall admonish you in the cause of edification for evolutionary advancement.

30. One who seeks for attainment of divine goals ought to become resolute and steadfast in faith.
One who seeks for attainment of the Divine ought to relinquish his sentimentalities and unsacred desires, and persevere onward step by step until he reaches the light of My supreme Salvation and divine Realization.

31. Heretofore, the unwise spake saying, 'We want not to journey unto the land of Thy wisdom-Light.' Hitherto, have the wise spake saying, 'We want truly to journey unto the land of Thy wisdom-Light.'
Heretofore, the unwise spake saying, 'We know not how to draw nigh unto Thy divine Consciousness-Life.' Hitherto, have the wise spake saying, 'Pray, teach us Lord to draw nigh unto Thy divine Consciousness-Life.'

32. Ninety-seven percent of the human being is temporal, finite matter. Three percent of the human being is eternal, infinite *atman*.
Ninety-seven percent of this universal manifestation is like unto *Shakti*, My Energy.
With the exception of three percent of the creation, positively naught bears resemblance to Me, nor to My Supreme Absoluteness.

33. Blessed be the victorious ones who succeed in overcoming besetting dangers and temptations whilst traversing the ocean of life.
Blessed be the courageous ones who conquer and subdue their lower nature and its cohorts appearing as wickedness, vice, ignorance, and greed.
Blessed be the fearless ones who rent asunder the stronghold of their delusion, evil desires, and passions with the sword of discipline, purification, introspection, and self restraint.

34. In this world, a host of persons harm their flesh with the rake of self-

ishness when they rejoice over the misfortune, deprivation, and failings of some, and condemn the good fortune, prosperity, and successes of others.
Such unscrupulous persons are afflicted with the disease of envy, malice, and distorted reasoning, and must needs, before My chastisement is kindled against them, sever the bonds of their enmity, forthrightly.

35. Disabled persons who tolerate the afflictions of their bodies, should not let their encumbrances preclude aspiration and incentive for spiritual endeavor, inasmuch as when one offers Me—notwithstanding his disability or the degree of his aspiration —the least prayer, obeisance, or remembrance, I accept it, and I inspire him to strive daily for the achievement of spiritual victories and divine goals.

36. Whether in manifested or unmanifested Form, the discovery of Me brings great joy unto the hearts of My devotees.
The awareness of Me, the Presence of Me, the sound of Me, realization of Me, and *Darshan* of Me, whether in a Form or a formless Form, brings infinite bliss into the hearts of My devotees.

37. Tarry not in the shadows of indecision ruminating on whether or not to betake yourself unto the path of spiritual realization. Tarry not on the precipice of desolation and despair harboring self condemnatory, futilistic thoughts born from discord. Tarry not in the valley of indolence derogated from morality, spiritual resolution, and endeavor.
Tarry not in the throngs of the ungodly who further spiritual indigence, dereliction, and a host of divers human ills. Wherefore?, for the reason that My redemption Light is within you.

38. Adorn not yourself in tattered and worn garments of self doubt and commiseration. Adorn not yourself in worthless, ragged garments of dismay and sore vexations. Adorn not yourself in unbefitting, bedraggled garments of resentment and sorrow wrought-up by defeated, vain desires and expectations. In their stead, it ought to behoove you to adorn yourself in the royal garments of courage, forbearance, patience, and faith in the Divine. And thereafter, traverse the plane of human dejection, anxiety, and fears, and thence, go forth unto the infinite realm of peace, devotion, and divine realization.

Sensatory Life

39. When one assumes falsely his body to be his true *self* thereof, he projects his energies outward toward the external world for the achievement of egocentric objectives.

When one unintelligently identifies with his lower, exterior nature, he is incapable of unfolding his inner divine consciousness, and he is incognizant of the realization that My Divine, all-pervading Supreme Consciousness-life, whence the *atman,* one's true self originates, is *the* Ultimate Consciousness and Bliss.

40. Whosoever shall be a bond servant to his senses, deserves to be bound.
Whosoever shall be a bond servant to his kith and kin, deserves to be bound.
Whosoever shall be a bond servant to his foolish amusements, deserves to be bound.
Whosoever shall be a bond servant to his paltry desires, deserves to be bound.
Whosoever shall be a bond servant to his evil passions, deserves to be bound.

41. Should the brother of a king be a pauper? Should the son of a court judge fear incarceration? Relinquish the false identification you have with an impoverished life full of material desires and sensory longings. Resolve to discover the true knowledge of your divine soul, and pray that the understanding of its sacred proximity with Me shall be vouchsafed unto you. Be not apprehensive of My judgment, nor fraught with doubting. Moreover, become determined to obtain light and knowledge of your true self, and become established in the awareness that it prevails eternally above misery, poverty, desires, and fears.

42. No doubt the strains of human love dost gladden the hearts of they that are anchored in the mud of sensory desire.
No doubt the strains of such love dost brighten the countenances of they that revolve in a whirlwind of transitory, unspiritual life.
No doubt the strains of such love dost enchant the minds of they that abound in ignorance, nonetheless, everstreaming down from the topmost polar regions of this universe is My divine love, whereunto none who shall be attached to worldly life shall ever attain.

43. Whosoever shall engage his foot resources to scale the highest spiritual climb, must forthwith rid himself of all sensory longings.
Whosoever shall engage his hand resources in the development of divine qualities, must denounce all his unsacred activities and devote reverently himself unto spiritual life.
Whosoever shall dedicate his heart resources to sacred acts of worship and consecrated service, must forthrightly divest of his worldliness-robe and cast it onto the pyre of discipline, purification, and self surrender.

The Soul

44. The soul is undying, unborn, all-blissful *atman, the true self,* that knows not fear, disease, decay, old age, suffering, rebirth, nor death.
The soul cannot be burnt, maimed, nor rent asunder, nor encumbered by the human experience of birth, death, karma, retribution, transmigration, involution, nor evolution.

45. By virtue of the soul, the mind, body, and intellect reflect the light of consciousness, life, and intelligence.
By virtue of the soul, the five senses of activity, the five senses of perception, and the five elements of the material creation,—earth, water, fire, air, and ether, have formulation, being, and expression.
By virtue of the soul, *sattwa, rajas,* and *tamas,*—the three qualities of material energy, manifest in divers ways in the lives of all created beings in the universe.

46. Exactitude in individuals is a thing of naught, inasmuch as not one and another shall be alike in body, mind, and intelligence. Notwithstanding, all souls are qualitatively alike, for verily, their basic, primordial element is energy. Quantitatively only, shall souls be incommensurable. And thereunto, the soul in the sun is greater in volume than the soul in man, and insofar as the soul's constitutional element of divine energy is the substratum of universal life, and is inherent in all human beings and other creatures, neither the greatest cosmic being, nor the smallest, finite being differs as souls.

47. Whosoever shall forsake his paltry, sensory desiring, whosoever shall deny his worldly life for spiritual life, and whosoever shall suffer thereof to engage in introspection, inquiry, sacrifice, dedicated service, and cultivation of devotion for Me, shall someday discover that the essence of eternal bliss and happiness is within him, in the human heart —the earthly home of the soul—one's own *true* self.

48. The soul is by far more valuable to Me than any earthly possession.
The soul abides eternally in divine proximity with Me.
The soul reposes in the splendor of My supreme Light, Magnificence, and Perfection.
The soul embraces not unsacred, worldly life, inasmuch as immortal soul is a divine, infinite radiation of My Absolute, Supreme Life.

Sufferings

49. Sufferings bestow a benediction of mercy upon unworldly, intelligent persons. Albeit, sufferings levy the in-

junctives of My judgment against worldly, unintelligent persons.
Sufferings chasten the minds and hearts of those who strive to live sinless lives. Albeit, sufferings scourge the minds and hearts of those who live unspiritual, sinful lives.

50. Suffering never reaches the soul, whether or not the mind and body be pained; and thereunto, the soul knows not pain, misery, nor affliction.
Suffering is a spiritual ground for purification, development of forbearance, equipoise, and spiritual strength.
Suffering can purify the heart. Suffering can purge the intellect of nescience and other abominations of the mind.

LIBERATION

51. The dedicated ones amongst you who have sacrificed themselves thereof to someday dwell in My Presence, who have earned the wealth of devotion, surrender, spiritual discipline, and purification, and who have attained divine realization by transcending the limitations of this illusory world, are already liberated from the fetters of ignorance, delusion, and iniquity.

52. The Goal of life is attainment of liberation from the bondage of the external world. The Goal of life is the achievement of salvation from the binding influence of My illusionary Energy, and the obtainment of freedom from the wheel of birth and death.
All human beings, henceforth ought to strive to win My mercy, My Grace, and travail to receive My supreme Assurance and Grant of divine realization and liberation.

53. They that never attain liberation shall not dwell in My eternal heaven Worlds.
They that never attain liberation shall not experience aught less than their final dissolution, whereunto their material selves and their astral constituents are dissolved, and their souls re-entered into My Being, whereof the mass of energy is forthwith dispatched into My infinite Reservoir of fragmentary, cosmic atoms.

54. Souls that have been liberated above conditional, worldly life, live on the earth freed from the consciousness of egotism and false prestige. Detached from worldliness and the dualities of life, liberated souls remain in constant communication with Me, and they are the possessors of spiritual and material opulences, wisdom, and esoteric understanding. And thereupon, all liberated souls may dwell in My supreme Light in this world *unenduring,* and thence abide eternally in My heaven Worlds *everlasting.*

55. Whomsoever I shall choose shall be in fire, live, walk, and endure in fire, and such a one shall not have fear of the suffering flames of purification thereof, nor the ordeal of sacrifice.
Whomsoever I shall call shall be in fire, live, walk, and endure in fire, and such a one shall not have need of anxiety nor misgivings over the chastenment of My judgment, nor the rectitude of it thereof, nor the liberation-destination whereof he shall go forth.

56. Souls endeavoring for attainment of liberation ought to dwell in a spirit of surrender and renunciation, and therewith maintain complete faith and trust in Me. Souls striving for freedom from bondage should seek refuge always in Me, and yield not unto temptations and fall not into divers ways.
Forasmuch as I am their true Strength and Shield, guileless souls should proceed toward the liberated state of transcendent freedom, and thence abide forevermore in the pure, divine Light of My supreme Radiance.

57. The grant of liberation shall be awarded only to the souls who have fought on the great battlefield of life, won the victory, and who have become the conquering heroes in a conflict whereunto the soul's eminence prevailed triumphantly over the mind's dominance.
The chalice of liberation shall be vouchsafed only to the souls who have suffered to gain freedom from the bondage of the external world through their exertions in sacrifice, purificatory discipline, perseverance, and righteousness, and development of devotion for Me.
The cake of liberation and the nectar of divine realization shall be partaken of only by the souls who have overcome sin, iniquity, delusion, enmity, sense desire, temptation, egotism, and nescience.

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Thus concludes the beginning chapter of scriptures in the first book of "Endless Wisdom."

THE INEVITABLE

Chapter 2

HE *Supreme Lord spake thus of the inevitable life and death saying:*

2. Human life is volatile like unto a dewdrop. Human life forthwith proceeds toward its inevitable end as soon as one is born.
Human life creates its own shadow of death that follows one from the cradle to the grave.
Human life is an unintentional requisition for death, and death is an intentional requisition for life.
Human life is My judgment on death, and death is My judgment on human life.

3. A human being is the aggregate of his previous lifetimes, and the embodied result of his sinful and righteous deeds.
When one receives a human birth, he forthrightly becomes subject to the retributions of his *karma,* and save insofar as his spiritual exertions during his lifetime negate the fruits of his undesirable *karma*, he can in no wise effect a favorable change in the course of his predestination.

4. Like unto a beaded necklace that is strung together by a thread, one's present and past lives are joined together thereof.
When the thread of life is severed at death, the soul shall either add another lifetime bead to the necklace and be reborn in the external world, or the soul shall add naught, and be freed from the round of birth and death.

5. Soul is not the cause of rebirth and death.
Body is not the cause of rebirth and death.
Death is not the cause of rebirth and death.
Ignorance born out of egotism is.
When a mind is deluded by sensory longings, base passions, evil desire, and nescience, it is unconscious of the Self within, and is averse to spiritual life.
When a mind has been purged of all its impurities through the efficacy of devotional service, discipline, inquiry, cultivation of devotion, sacrifice, and meditation, one forthrightly can free himself from the recurring cycle of

rebirth and death.

6. Whosoever lives his life gravitating between worldly and spiritual desires, should suffer not to depart from his dying body embracing the worldly ones, inasmuch as the discarnate cannot succeed in fulfilling worldly life, nor can the discarnate be successful at winning My mercy nor My Grace during their sojourn in the realm of the dead.

7. Each day, whilst you sleep, I take your astral body into spirit regions within the earth's atmosphere. During such time, I rarely hear your expressing an interest in the life of the soul, querying its relationship with Me, imploring the Voice of My revelations, or your entreating of Me for knowledge or understanding of life and death.

8. No spiritual being who calls himself a servant of Mine shall escape My chastisement, if insomuch as once during his service unto humanity he deceives others.
No spiritual being who calls himself a servant of Mine shall escape My suffering rebuke if when administering to others his spiritual intentions become predicated upon a postulate of ignorance and guile.
No spiritual being who calls himself a servant of Mine shall escape My irrevocable judgment of spiritual death that shall be worst by far than his physical one if his fidelity degenerates into evil desire for abominations of the flesh and of the senses.

9. 'Breasts facing towards the heavens . . . 'belongings strewn hither and yon . . . 'bodies lying between two pieces of earth. . . . ' One might wonder whether persons who endure earthquakes are, at such time, propitiating Me through prayers. During 1971, throughout the course of an earthquake, it prevailed upon only 1,000 persons to entreat Me to put an end to the tremors.

10. Forasmuch as all who take birth must die, lives are being extinguished everyday, and souls are forthwith departing for the region of death.
Contrary to the doctrines of some and the creeds of others, most of the highest evolved life in creation is destined to die, not excluding all of the great gods. Preceding their ordination day, some of the gods shall be advanced to higher positions, or retained as they were erstwhile, whilst other gods shall be demoted and subject to transmigration. Apart from Myself, all beings—great and small—are hastening unto their annihilation, inasmuch as I have decreed that they *all,* from the Creator down to the smallest centipede, shall succumb to My judgment of Death.

11. What shall you do with death at

your wheel? What shall you do with death at your heel? What shall you do with My Judgment of death? You shall not escape it, nor shall you or any other mortal alter the effectiveness of My Laws and statutes, or ever exscind them. Moreover, you cannot die before your ordination day, whether your body be wounded, or whether it be debilitated beyond all hope for continuation of life, nor can you live, even in good health, a moment longer when your death day shall come to pass, for verily I shall tell you that upon such a day, the wisp of the wind, a blade of grass, or the petals of a rose can well nigh put an end to your life.

12. Remember Me whilst the forebode of death rests not upon your heart. Remember Me whilst the silver cord remains unsevered, and the golden bowl unbroken. Remember Me whilst the pitcher is not cleft at the fountain, nor the wheel at the cistern stilled. Remember Me with consecrated offerings, obeisances, and a dedicated life, whilst your days of infirmities have not come to pass. Remember Me with prayers and devotions whilst your soul hastens not unto the abode of death, whereof no man can strive for spiritual realization, attainment of the Divine, or Immortality.

13. The countenance of death is oftentimes fierce, albeit at other times passive. The countenance of death is oftentimes grim, albeit at other times gentle. The countenance of death is oftentimes awe-struck, albeit at other times peaceful. The countenance of death is oftentimes parodic, albeit at other times, grave.

14. Death, a small postulate, makes men of stern bearings weep.
Death, a small postulate, can divide a nation in a trice.
Death, a small postulate, can make a whole country mourn.

15. Death is like unto a corridor wherethrough all created beings shall pass.
Death is like unto a chamber wherein all created beings shall enter.
Death is like unto a river whereof all created beings shall cross over.
Death is like unto a valley whereunto all created beings shall tread.

16. When death befalls a number of persons all together, either in a fire, flood, or other manner, know for a certainty that *combined punishment* was the verdict executed against the departed in consequence of their correspondent and interrelated karma.

17. One takes birth the way and whencesoever he deserves to take birth.
One suffers or enjoys the way and whencesoever he deserves to suffer or

enjoy.
One lives the way and wheresoever he deserves to live.
One *dies* the way and howsoever he deserves to die.

18. The highest quarter above the earth is presided over by a *devi*—a divine Mother who wields a scythe of retribution—known as *Kali.* When she receives My order to enforce the death penalty upon someone, she complies forthrightly thereof; and not once has she failed to execute one forthwith upon receipt of My decree.

19. Newly discarnated souls shall not be allowed to enter My higher astral worlds, for the disembodied shall be held accountable for all their sins and iniquities in the court of an Executor of My Will, the god of Death who is empowered by Me to exercise his judicious authority upon all the discarnated souls that must stand before him. And thereunto, all such souls shall submit to the imperatives of his judgment until atonement for the remission of their sins has been made in the appropriate purgatorial realms.

20. My Supreme shadow of Death shall penetrate the life of all created beings and entities in this universe and all other universes.
My Supreme shadow of Death shall consume the life of all created beings and entities in this universe and all other universes.
My Supreme Life is the LIFE that generates power, energy, light, consciousness, life, death, heavenly realms, purgatorial regions, cosmological illusion, worlds, and universes.
My Supreme INCREATE Life is the *Life* that encompasses and keeps all souls and other living entities within the Almighty confines of My Absolute surveillance, control, authority, and Will.

21. My Supreme Life is never affrighted by death.
My Supreme Life is never enjoyed by death.
My Supreme Life cannot be defeated by death.
My Supreme Life is a suffering, inexorable Judgment against death.
My Supreme Life is both the Absolute Author and Enjoyer of Life.
My Supreme Life is the Eternal Supreme Controller, Cause, and *Destroyer* of Death.

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Thus concludes the second chapter of scriptures in the first book of "Endless Wisdom."

SERVITORS OF THE LORD

Chapter 3

THE *Lord spake thus of servitors of the Supreme Will saying:*

2. In ages past, *Abraham,* a devoted servant, humbled his heart in surrender unto the Voice of My commandments and statutes. By virtue of his obedience to My Will, he acted in accordance with the decrees of My covenant. Moreover, he ever trusted and abided in complete faith in Me, and he adhered to My laws alone. Subsequent to his ordination day, he went on to receive one of the most sacred awards that I bestow upon one for his dedicated, noble, loyal service.

3. *A.C. Bhaktivedanta's* encyclopedic offerings, devoutly manifested in volumes of My ancient, vedic scriptural doctrine have been rendered humbly in scholarly and philosophical form. This scriptural literature is a great spiritual contribution to the upliftment and divine betterment of all mankind.

4. One of My greatest of servants in the universe is *Surya*, the mighty Being who resides in the sun, and who is the sun himself. In his charge are the gravitational and revolutionary fields wherein universal order is maintained.
Everyday, the effulgent rays from the sun provide light, heat, and energy to all planets in this universal system.
By faithfully keeping Me ever before his sight, *Surya*, unfalteringly and unfailingly, has served this universe for billions upon billions of years.

5. *Gautama Buddha*, an incarnation of Myself, made his advent into the world to manifest the divine Light within him thus that humanity could walk in that light, and be blessed by his exemplary life of sacrifice and renunciation. After he renounced the world, he devoted himself to the task of unravelling the mystery enshrouding life, death, and sufferings, and he arduously labored long in the field of philosophical introspection, self sacrifice, and asceticism. All this travail was undertaken, despite his quest for enlightenment and illumination, pure-

ly for the spiritual benefit and deliverance of others.
When a man becomes enlightened, he shall have completely dispelled the clouds of his nescience, egotism, delusion, and doubts, and like unto a *Buddha*, or a Sun of resplendent light, he shall radiate divinely pure streams of My infinite, wisdom-light upon one and all.

6. The *dead* in Christ think 'I and mine.' Christ was selfless, humble, and compassionate. He was absolutely void of the consciousness of false pride and self esteem; and he understood the idea of 'I and mineness' to be the root cause of ignorance. Hence, he prayed, "Lord, not *my* will, nonetheless, Thy Will be done."

7. The nativity of Christ was a sacrifice, not a judgment.
The life of Christ was a sacrifice, not a judgment.
The suffering of Christ was a sacrifice, not a judgment.
The crucifixion of Christ was a sacrifice, and was *never* a judgment.

8. The food for *avatars*, I the Supreme Lord, feed.
The secret power in *avatars*, I, the Supreme Lord, vouchsafe.
The sacred opulences of *avatars*, I the Supreme Lord, grant.
The divine life of *avatars*, I the Supreme Lord, give.

9. *Sri Sathya Sai Baba*, one of My sacred embodiments, has incarnated to unify thousands of persons in the world from all walks of life, under a mutual bond of spiritual harmony, awareness of the Divine, peace, goodwill, and universal brotherly love.
By virtue of prayers of devotees, deterioration of moral standards and the decline of spiritual values, I caused this incarnation to be, and verily I shall tell you of the most profound reason for this divine advent. By My decree, the Sai incarnation principally has been, above, beyond and antecedent to all governmental, aerospatial, or militaristic exertions to insure world peace, *the* predominating Force that has saved the world by diverting the mentalities of those who are capable of initiating a global, atomic holocaust.

10. The *Sai* wisdom is of the highest order.
The *Sai* intelligency is of the highest order.
The *Sai* testament is of the highest order.
The *Sai shakti* is of the highest order.

11. *Shirdhi Sai Baba* was another embodiment of Myself who prevented unnecessary bloodshed and the loss of lives of many persons who were fighting amongst themselves over the insistence of their personal

conception of God. By encompassing them all in the infinite light of his divine radiance, this *Sai* taught them to love, not hate, one another.

12. Eons ago, *Siva Shankara*, the auspicious, benevolent great god in charge of dissolution of this universe, when responding to the supplications of his devotees, swallowed and held in his throat a poison powerful enough to destroy the world. Hence, he was then and is now known as *Nilakantha*. Whilst the poisonous fumes and heat conflagrated and increased in intensity within his throat, Siva's temperature rose to a critical degree. *Ganga* rushed to aid him and forthwith poured cooling waters upon his matted locks of hair. This measure secured an abatement thereof, albeit, the moon with its cool rays was placed upon his head, conferring the ultimate relief.
Eventually, I directed him to proceed to a void in space, whereunto the poison would be ejected and disintegrated.

13. I give life to all created beings. Nonetheless, to the Creators—the first created Beings in a universe—I give them a minute spark of My Supreme Consciousness-Life thereof; and by virtue of My Supreme Life alone, a Creator's lifetime is greater and it endures longer than all other created life in the universe.

14. Antecedent to creation, a prospective Creator is not qualified to create. Thereupon, I descend Myself to educate him in the science of life, and in the art, the construction, and the philosophy of creation.

15. Like unto an instrument in My Hands, the Creator—in this universe—sat down and sketched the prototypal design for creation according to My Plan.
Ultimately, I empowered him to distribute equally to all other created life, whether sentient or insentient, a proportional measurement of My divine qualities and attributes.

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Thus concludes the third chapter of scriptures in the first book of "Endless Wisdom."

SUPREME CERTITUDE

Chapter 4

ND ***thus the Lord spake in all certitude these Supreme Words:***

2. I, the Supreme Lord, dost teach all, admonish all, and chastise all created beings hereby:
Sometimes I heal; somedays I inflict.
Sometimes I scorch; somedays I fulfill.
Sometimes I summon; somedays I cast out.
Sometimes I renew; somedays I rent asunder.
Sometimes I build; somedays I destroy.

3. In Reality, there is no such thing as 'object', for all creatures, all worlds, and all universes are subject to the injunctives of My Will.
In Reality, there is no such contrivance as a separate, higher authority above Me.
In Reality, there is no such error as another controlling intelligence beyond Me, for verily I shall tell you that no person, place, or thing is superior to My Absolute Authority, Control, Intelligence, Perfection, Pre-eminence, or My ever-transcendent SUPREMACY.

4. I am all that there is. There is naught beside Me, or like unto Me. There is naught beyond, beneath or around Me, other than My Own Self. Apart from Me, no man, cosmic god, or whatsoever else knows or can measure the length, breadth or depth of My Being, and no man, cosmic god, or aught whatsoever else knows or can probe the magnitude, volume, or the depth of My Excellences, Glories, or My Mysteries, inasmuch as I am higher than the highest height, deeper than the deepest depth, vaster than the vastest expanse, and I am extended above and transcendent to the comprehension of all created minds, and I am beyond the scope of every mundane or astral optical instrument, and any other, unless I have spake it, finite or infinite description or definition of Myself.

5. I am the Eternal One without a mutable cosmic Self. I am present everywhere at all times. I am the vibrating Cause of Life and the consciousness within every atom in

creation. I am the Ancient One, the Supreme Increate God Whose existence is *beginningless*, and Whose endurance is *endless* and everlasting.
I am the highest governing Body and only Sovereign in all cosmoses whereof none else can preside over, nor attend to administrative affairs therein without My *express* authorization.

6. The universal manifestations and all the life therein, rest in Me, nevertheless, I rest not in them.
The universal manifestations and all the life therein, depend upon Me for their support and strength, nonetheless, I depend not upon them for aught.
All the universal manifestations and all the life therein, are limited by My Absolute command, and thereunto, I am in no wise limited by their greatest or smallest one.
All the universal manifestations and all the life therein, are subject to the prescripts of My Will, and thereunto, I am in no wise subject to any prescripts whatsoever of their will.

7. The one Breath of life and the consciousness-existence inherent in all living beings emanate from Me, without Whom none else can exist.
The one Breath of life and the intelligence in conscious and unconscious life have their origin in Me, through Whom all may live, endure, and have their being, and from Whom all souls go forth, and unto Whom all souls shall return.

8. My supreme Light shineth over all and through all, and yet, My Light shall not call all. Albeit, if I should call you, it shall be done in thuswise: When I speak, you should be listening. When I think, you should be silent. When I concentrate, you shall be endowed with the peace that *surpasseth* understanding. When I meditate, immerse yourself deep into the waters of Illumination.

9. Inasmuch as I am the Supreme Absolute Lord over all, the Cause of the seen and unseen universes, the Author of all manner of life, the Supreme Controller of time, space, power, light, life, and energy in all cosmoses whereunto all of them are projected, sustained, and dissolved by My decree, I enter all universes, and I am ever within them, without them, and situated above them.

10. My Supreme Eye beholds all and sees through all. The range of My Eye is of unparalleled vision, perception, and penetration. There is no other eye more powerful than My Eye, and there is no other sight that is transcendent to My Sight, inasmuch as the magnitude of My vision exceeds the perimeters of all the cosmoses and the *Beyond*. Therefore, I shall tell you that there is no sight that shall be

stronger than My Sight, nor eye that shall ever be stronger than My Eye, other than *I,* Myself, entering into It.

11. The millions of gods in the universe, when sanctioned by Me, may grant heavenly or earthly benefits. Without My sanction, the millions of gods in the universe are powerless to grant aught, whatsoever. The millions of gods, when sanctioned by Me, may regulate the elements, change the seasons, superintend the rotation of planetary bodies, officiate over intercosmological affairs in all the *fourteen worlds*, and control the senses of the living entities in the material world. Notwithstanding, if the power that I allot them for their services in the universe were withdrawn, the selfsame gods would see all their efforts come to naught. One, out of the millions of gods in the universe, when deputed by Me, may descend to earth on a mission to save the world. And thereunto, if such a one should save the world, whom shall it be that shall save him?, inasmuch as he cannot save himself. Wherefore?, for the reason that he has not the power to save himself. Only I, the Supreme Lord, can save him.

12. I know you well, and I know the true needs of you, for I am the knower of one and all, and I am the sole Guardian, strength, and sustainer of all; and I am the true substratum of the whole of creation.
From a single cell of My Being, proceeds a minute fraction of Light and Energy that is *the one and only* support of this universe, together with enough power and Force to maintain its consciousness, existence, harmonization, and the evolving life within it for trillions upon trillions of years.

13. With My Arms around all, I infinitely unite all souls in a spirit of divine, universal love.
With My Eyes upon all, I see all in the true light of My Supreme Radiance.
With My Ear attuned to all, I hear the pure, sacred aspirations of every heart.

14. Oceans are great of this love.
Oceans are teeming with this love.
Oceans are abounding in this love.
Oceans are fathomless of this love.
Oceans are full to overflowing with this love, that is My true, Supreme love for humanity.

15. Believed I well upon My love for you before I endowed you with life.
Believed I well upon My idea of you before I endowed you with form.
Believed I well upon My vision of you before I endowed you with consciousness.
Believed I well upon My creation of

you before I endowed you with an eternal soul.

16. When the universal dissolution day shall come to pass, whereupon My judgment of death shall be decreed, and My Supreme, irrevocable order for the destruction of the universe executed, the souls that shall arrive to Meet Me, even in that fateful, final hour, shall have a place with Me in the Absolute, Infinite Eternality of My Deathless, Supreme Worlds of Everlasting bliss, peace, and Life.

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Thus concludes the fourth chapter of scriptures in the first book of "Endless Wisdom."

TURIYA

Chapter 5

THE *Supreme Lord spake thus of austerities to Turiya saying:*

2. Forasmuch as you have underwent ages of *tapasya* with devotion, resolution, and austere fortitude, I have assayed the capacity of your *tapasya* by subjecting you to all manner of sufferings, torturement, self effacement, rejection, and opposition.

3. Your *tapasya* was then in the ancient days and is now, a sacred, consecrated sacrifice offered unto Me. Your *tapasya* was then in the ancient days and is now, the exemplar of your humble, exhaustless, human spirit. Your *tapasya* was then in the ancient days and is now, a living testament to your steadfast faith and trust in Me, and to your willingness to serve others.

4. On the Causal Ocean of Life —subsequent to the beginning of creation—I recline on the *Sesha,* whereupon I, verily, have emplaced My Sacred Book containing the voluminous, historical account of your *tapasya* and other selfless sacrifices, together with documentaries of your austerities that date back to the beginning of time itself.

5. Some persons will not sacrifice aught whatsoever for their least spiritual, nay, moral good. Others who had endeavored to attain Me, gave up the task long ago and commenced a quest for mundane goals. Nonetheless, *you,* you have undertaken voluntarily the severest of sacrifices, and you have adhered to the most stringent of vows in My service.
And thereunto, your endeavor has been constant, your resolution, undeviating, and your devotion, immutable. Since time immemorial, you have surrendered your life unto Me and your will unto My judgment thereof, and you have commended your humble spirit unto My keeping, forevermore.

6. Unlike most persons in this world, you have no fear of sufferings, nor of austerities, nor of torturement, nor of

death. Howbeit, nearly all and sundry are afraid of death, and the ordeal of dying, save *Turiya*.

CONSCIOUSNESS

7. The past and present states of infinite consciousness you have known whereupon the highest perceptions were vouchsafed to you for your review of My remotest, cosmospatial phenomena, were great by far; nonetheless, they shall not equal, nor excel your forthcoming states of Supreme Witness-Consciousness, whereunto you shall be endowed with supreme perception, supreme sight, supreme blessedness, and light.

8. I invested you with the sacred knowledge enshrouding the mysterious *kundalini shakti*. Thereafter, I gave you the key that unlocks all the doors along the passageway leading to the *thousand-petalled lotus* in the crown of the head. All that remained to be shown and understood thereof, was a map of the universe. Accordingly, I provided you with that map, and I delineated specific astral channels and avenues and their correspondent *intrafractory* light paths, that dost merge ultimately into vast *Aeroastropaths*. And thereunto, I vouchsafed it be that you could travel freely under your own inner-trajectory volitational force to all *lokas* in the universe.

9. When you release the *violet ray*, observe the inner view of *asat* and *sat*; and with intent and undivided concentration, focus directly your attention upon each *chakra* of consciousness from the *muladhara* through unto the *Sahasrar*. When all *chakras* shall have become operational, you shall thence go forth unto a most holy and exalted realm of My supreme *Transcendentalness*.

10. World and universal *kundalini shakti* are too severe, insomuch that the combined force and power of this energy generates a severity so inexorable that it could extinguish permanently the light of your human life, and disintegrate your body in a trice.

11. The fire energy within you is a radiation of My Own Absolute Energy, and it is the fire of your life, consciousness, and existence. The fire energy thereof, is another of your many names, and it is a profound, divine facet of your life. Heretofore, I had empowered you, and I henceforward empower you to unfold infinitely this mysterious liberation.

12. '*Turiya*, "stop your heart." You can do it; you are the government. . . .' Now, enter you into the *tomb* of My Divine Inner Radiance. Abide awhile in peace thereof, and tarry not long therein, for the highest heaven worlds

are waiting.

COUNSEL

13. Ages ago, you had a better understanding of everyone you met in the world. Hitherto, you had a better understanding of everyone you met in the astral world, and you had a better understanding of everything in the universe.
Nevertheless, from this day forward, you absolutely shall have the *best* understanding of the beings and living entities in this world, and of the beings and living entities in the universe as well.

14. "What is destroying the state known as ignorance-sleep?"
"Enlightenment?"
"No, Turiya, chastisement."

15. "Whence come human attachments?"
"From unintelligence?"
"No, they come from egotism."

16. "Whence doth egotism originate?
"It originates from the idea of dominancy and possessiveness."
"No, Turiya, it originates from the influence of the *sattwic, rajasic,* and *tamasic* qualities of the material nature, whereupon a premise for egotism is established."

17. "Wherefore doth the mind become deluded?"
"It becomes deluded when one is undisciplined."
"No, the mind becomes deluded by the exacting power of My illusionary Energy that is prevalent throughout the universe.

18. I teach you because you educate not. I prod you because you travel not. I test you because you examine not. I summon you because you deliberate not. I awe-inspire you because you fear not. I astound you because you overwhelm not.

19. Ever and anon, on auspicious occasions, you shall have the privilege of communicating astrally with part and plenary Manifestations of Myself. Thereunto, you may observe their divinity, consciousness, sacredness, godliness, spiritual strength, and the Light of their infinite wisdom that shines forth to correct the divers evil influences of *Kali Yuga,* and to inspire mankind to awaken and arise to that Light.

20. Erstwhile, you had entreated Me to tell you of the proximity of My Supreme Presence in your lifetime and preceding ones. I replied that the proximity was the result of your faith in Me, and that through such faith, you attained the awareness of My ever-constant Presence. Moreover, what had exceeded your faith, was your devotion. And unto My judg-

ment whereupon your devotion for Me stands, you engaged in the highest *tapasya,* insomuch that you became joined with Me in a sacred, transcendental union of Infinite Trust. And verily, by virtue of your devotion alone, and *in no wise by austerities*, purificatory discipline, recitation, philosophical inquiry, analytical intellectualism, or by any grammatical or encyclopedic scriptural knowledge could you have earned the award of My Supreme Presence, My Mercy, or My Grace.

21. When you shall depart to a sacred Domain, it shall not be a soul's attainment Realm. For verily, you shall go forth unto a separate, unparalleled, celestial Domain situated beyond billions of My universes. . . .' And in the blessedness of that sacred, transcendent holiness, the essence of divine love, *reigns* Supreme.

22. Supreme Oneness is an infinite state of realization, fulfillment, and sanctitude.
Supreme Oneness is a hallowed state of divine consciousness, existence and bliss. Supreme Oneness is an unconditional state of true awareness, completement and attainment.

23. I am the heartbeat of your song, and the footsteps in the soul of your music. I am the life-breath of your psalms, and the celestial *pranas* in the strains of your harp. I am the ethereal tone of your ancient *psaltery*, and the *Brahmic* force of power in your chant.

24. To an infinite degree whereunto My Energy proceeds, I, for a certainty have hundreds of servants, thousands of *devis,* and millions of *Lakshmis,* nonetheless, only one you.

25. Abide you ever in Supreme light, consciousness, and bliss, and wear the ochre vestment on earth in accordance with My decree. Receive the sacred emblem of your transcendental renounced Order, together with an eternal garland of My supreme Grace. Henceforth and forevermore, dwell you in sacredness, assurance, peace, and blessedness in My Highest Imperium, whereunto Our celestial song, Our sacred Life, is transcendental, Absolute, Eternal, Supreme.

SUPREME EMBODIMENT

26. Now hear My Words. The hour is at hand. The appointed time has come to pass heralding the Advent of a sacred Manifestation of Myself. In this life, heretofore, you had seen only the etheric and causal Forms of Myself, whereas on this day, you shall *see*. You shall see the wealth of your *tapasya* and the Supreme Embodiment of your devotion for Me. You not only shall see My Presence indwelling within the sanctuary of your

heart, nonetheless, you also shall see manifested before your sight, a human Form of Myself.
"Where?"
"Here."
"Where?"
"Hither, afore the sunlight."

*

Thus concludes the closing chapter of scriptures in the first book of "Endless Wisdom."

Book Two

MANKIND

Chapter 1

HE ***Supreme Lord spake thus of mind and senses unto mankind saying:***

2. One ought not yield to the abominations of the lower nature thereof, he ought to conquer it through engagements of regulatory discipline, self abnegation, and constraint.
One ought not succumb to the temptations of the lower nature, whereunto the cultivation of divine qualities cannot come to pass.
One ought to travail for the unfoldment of his divinity, spiritual awareness, and for the development of devotion for Me.

3. Patience, fortitude, and equanimity are virtues that are shared by those who in the midst of adversities, are not impressed by victory, nor perturbed by defeat, nor enheartened by success, nor brought low by failure, nor elated by acclaim, nor dejected by persecution, and who neither expressing joy nor sorrow over glad or ill tidings, are detached from them, and are unaffected always by the oscillation of dualities in life.

4. Unregenerate persons, whose range of ignorance precludes aspiration for spiritual endeavor, whose laborings for selfish gain are an abomination in My Sight, and whose sensory debauchment has desecrated the dwelling place of their soul, are too deluded by their own nescience to recognize Me, or acknowledge Me as the Giver, Source, and the Guardian of the very life existing within them.

5. Thuswise of tramps who hasten forth to extract worthless, sense objects from the mud of transitory life, unregenerate persons would prefer to descend to the lowest class of mortals, rather than suffer to take one step toward the achievement of divine wisdom, realization, and peace.

6. One ought to eschew evil and the temporary satisfactions that can be derived through the senses, by engaging the intellective and other perceptive faculties of the mind in dedicated, devotional service whereby dispassion for material enjoyment shall be brought to pass, together with the subjugation of the mind's predilection

for self importance, self esteem, and for approbation from others.

7. Whensoever the mind becomes obsessed by evil desire; whensoever the senses shall be directed down paths that shall lead to a host of sense objects; and whensoever the body becomes wrought-up in want of congress with another, one cannot aspire for spiritual knowledge, nor can one receive the proper direction that shall bring to pass his dispassion for unsacred, worldly, life.

8. Whosoever shall prod his senses to go forth along paths whereunto divers abominations of the flesh are sought; whosoever shall lend his body to sensory excesses; whosoever shall harbor or nurture evil thoughts, passions, or desires, shall in no wise, save insofar as atonement is made, receive quittance from the rebuke and tribulations that I shall bring to bear upon him.

9. The unconscious mind forthwith records all the sensory registrations that are addressed to it throughout one's life thereof, and to the discovery of one who has resolved truly to turn away from worldly life, to cease from all wrongdoings, and to undertake spiritual development, is the rising to the fore of sensory impressions that erstwhile had become interred by the passage of time, by intentional constraints, by perseverance, and by spiritual exertions. Howbeit, naught whatsoever in the way of spiritual progress shall be lost if one can endure the visitations of his lewdness and misdeeds—brought forth by spiritual commitment and endeavor—that shall come back to taunt him.

10. A profligate mind seeks enjoyment through the senses, oftentimes in excess of the limitations of the human counterpart to whom it belongs. In consequence therewith, such a mind will not desist from indulging the senses to insatiation, notwithstanding the risk of hastening unto oneself, the introduction of deterioration and disease.

11. A mind submerged by a deluge of egotism and ignorance is oftentimes restless, retaliative, and wroth, and it is its wont to silence an opponent upon the slightest provocation. Wherefore? for the reason that the mind has an innate aversion toward discipline, patience, and forbearance.

12. Hereat, in this world, the lives of many persons are at an insignificant grade above those of the simplest of animals that have not the power of reason, nor the power of discrimination, nor the ability to aspire for divine life.

13. Whosoever shall bring his human life low unto disease through evil engagements in lewd revelment; whoso-

ever shall defile his mind and senses through the enjoyment of foolish pleasance, and transitory, sense objects; whosoever shall desecrate the human body, that is verily a dwelling place of My Spirit, through detestations and abominations contracted in divers dens; whosoever shall lose all sight of decency and morality; whosoever shall demean himself in the business of advertising his paltry sensuality for profit thereof, is weltering in the mire of human ignorance, and he is amidst the hordes of fools that shall not escape My suffering judgment that shall prevail against them within the innermost recesses of purgatory.

14. Whosoever shall appreciate transient enjoyment far beyond its worth, whosoever shall condemn or destroy true, spiritual values of life, whosoever shall impair, corrupt, or desecrate the morality of others, is adrift thereof from the infinite harbor of wisdom and understanding, and therewith, he shall behold the gulf of nescience become greater breadthwise between himself and the shore of Reality until the day comes to pass whereunto the smiting of My chastisement is kindled against him.

15. Complacent in its ignorance, an unscrupulous mind, thronged full of divers misconceptions, rebels against laboring beyond the constraints of convenience, insomuch that expedience above correctness, and repose above travail are its creed. Moreover, such a mind is oftentimes disdainful and incredulous even, of My Perfection, Wisdom, and My Existence.

16. In a cleavage between the mind and the soul, the mind sought to take precedence. Forasmuch as the mind thereof, has not an independent existence of its own, wherefore then ought not it take its place as a servant of man and not its master that shall undoubtedly lord it over him.

The soul whence the body, mind and its faculties receive the living force of existence and intelligence, ought to assume some measurement of authority in the life of a mortal. Nonetheless, the mind has postulated command whereupon it forthwith goads one to quest for the unsacred, transitory goals of this world notwithstanding the danger of subjecting the soul to transmigration.

The human being is dependent upon the soul for its life-principle. Albeit, the soul that gives the semblance of life to the body, mind, senses, and the intellect, positively depends not upon one physical nor mental constituent on earth to exist in the light of My supreme, Absolute Life forevermore, nor is the soul limited by aught whatsoever in the universe, nor in the Beyond, other than by *Myself,* for the true self, one's immortal soul, is an

unborn, undying radiation of My Supreme Consciousness, Energy, Light, and Life.

17. If ever the mind's presumptuousness, false reasoning, and conjectures on the purpose and meaning of life were translated literally, they would be a rendering of the largest treatise on ignorance in volume in existence, inasmuch as its contents would be inclusive of an abject setting forth of the mind's misconstructions of human values and propriety, and of honesty, trust, and codes of morality, together with a host of illogical comparatives thereof, whereunto the mind mistook transience for permanence, evil for goodness, effect for cause, darkness for light, irrelevancy for relevance, paltriness for richness, abominations for desiderations, detestations for pleasance, miscreance for credence, unintelligence for intelligence, religion for irreligion, penal servitude for spiritual life, plenitude for ill-gotten gains, unjustness for justice, baseness for uprightness, falsification for authenticity, lewdness for civility, licentiousness for freedom, adultery for liberty, affectation for humility, religiousness for pathogenesis, rhetoric for profundity, egocentricity for normality, virtue for vice, kindness for weakness, sacrifice for folly, untruth for truth, outlawry for law, unrighteousness for righteousness, the body for the soul, and the unreal for the Real.

18. A man ought to be the master of his mind, and not its bondservant. Wherefore ought the mind order man hither and yon like unto one?
The mind, oftentimes, will reject any form of knowledge that shall transcend the bounds of its experience, or conflict with its limited, finite understanding.
The mind, like unto an ungoverned child that eschews physical cleanliness, correctitude, and moral codes, is fully content to lend itself to vain imaginings, fantasizings, nonsensical daydreaming, and delusions of self importance.

19. A man ought to be the master of his senses, and not their bondslave. Albeit, the senses forthrightly predominate above man and bring him forthwith unto danger.
The senses, like unto unrestrained horses prodded by an unskilled driver who knows not how to control them, shall punish such a one, for they shall cast him down into the mire of moral decay and ruin.

20. Forasmuch as the lack of self control, the attachment to worldly life, the desire for material gain and sensory objects have afflicted the multitudes hereat on earth, a host of persons in the midst of those who adhere

not to aught whatsoever that is sacred or devotional, who regard not their spiritual nor moral well being, and who doest harm to their flesh and life when they subsist on apothecaric usage and impure food, has fallen the victim to worldliness and nescience. Albeit, what is unbeknownst to these unregenerate fools is the approaching deterioration of their mortal forms, and the quickening of sufferings, grief, and death.

21. Thus that one shall subdue the mind and establish it wholly in the light of My Supreme salvation, he must engage diligently in regulatory discipline, devotional development, and consecrated, selfless service, whereunto the mind's unsacred qualities are put to rout, and perceptiveness and awareness brought to the fore. In thuswise, an obstacle, the mind shall not be, nonetheless an adjuvant to the obtainment of knowledge and understanding of the science of Self realization.

22. The wise know that the control of the mind is as necessary to spiritual development as life-breath is to the existence of the human body.
The wise know that the control of the mind constricts the flow of thoughts going forth toward transitory objects in the world.
The wise know that the control of the mind shall not allow undivine thoughts to lodge therein, nor sensory desires and longings to remain thereof.
The wise know that the control of the mind hews out of the intelligence one's tendency to dwell upon personal grievances, suffering, and afflictions.
The wise know that the control of the mind forthrightly doth bring unto one the sublimity of mental quietude, equipoise, solace, and peace of mind.

23. Upon the mirror of the mind, wordly desires and the delusions of external life have accumulated as dust thereof, and it ought to be removed by virtue of the purificatory waters of discipline, introspection, contemplation, recitation, and cultivation of devotion for Me, and by virtue of associating with My devotees and hearing them tell of My supreme Excellences, Glories, and Perfection.

24. One ought to abnegate himself of whatsoever it may be that shall send him forth unto the fulfillment of sensory desires, whereunto spiritual endeavors toward the Goal of realization shall come to naught.
One ought not lose his equilibrium to inebriants of vice, greed, sin, iniquities, evil passions, sensory indulgence, fornications, detestations of the senses and mind, nor to abominations of the flesh, inasmuch as one, verily, shall succumb to complete forgetfulness of the Divine in life.

Moreover, one ought to imbibe the wisdom from My sacred, supreme chalice, and thus dwell ever in the empyrean of My divine light, peace, and bliss.

25. Like unto one that has been trained to destroy obstacles whilst engaged in combat, the mind ought to be trained to destroy conceit, ignorance, and delusion with the weapon of spiritual discrimination and moral correctitude.
Like unto a child that is fostered by one who shall instill in him the value of developing good qualities and of adhering to ethical standards, accordingly, the mind ought to be fostered to develop divine qualities and virtues.

26. Ungoverned senses forthwith shall lead men astray.
Unguided senses forthwith shall lead men unto peril.
Unrestrained senses forthwith shall lead men into an abyss of sorrows.
Uncontrolled senses forthwith shall lead men into divers dens of iniquity.
Unruly senses forthwith shall lead men of noble carriage unto a life of degradation.

27. Whensoever one shall be not afraid to go forth about the task of surrendering his finite intelligence unto the absolute command of My Supreme Intelligence, he forthrightly shall bear witness to the most true, sure, and excellent direction and guidance his mind, senses, and entire being shall ever have the good fortune to receive.

28. Notwithstanding its proclivity to embrace the ways of the world thereof, the mind shall never be bereft entirely of its ability to appreciate divine life, inasmuch as when the mind becomes disturbed by pain, misery, suffering, and thoughts of death that it fears, at such time, the mind is identifying with its divine soul, one's true self, the all-blissful, eternal soul that experiences neither pain, misery, suffering, nor death.

29. The pure state of the mind is like unto a clear, placid lake wherein one may see clearly its stillness from its surface unto its depths. Albeit, whensoever one's innate tranquility and composure are disturbed, the mind can become like unto a lake of troubled waters that dash and break against the floodgates of the mind threatening its peace and quietude.
Whensoever one becomes wroth with his senses inflamed, the mind can fall into abomination, and forthwith hasten one unto the infliction of injury to others, albeit, oftentimes to oneself thereto. And thus, whomsoever it shall be that shall undertake the perpetration of abominable deeds of vengeance, he thence, shall have become a triumphant failure who has cast himself out unto the gulf of

rage, and is submerged dangerously beneath the waters of his own vexation.

30. Forasmuch as it can become conditioned to attach importance to the mundane in life, the mind can be educated to cultivate dispassion for mundane life thereof.
Forasmuch as it can become scholarly, technologically, or scientifically astute, the mind also can be taught to appreciate a moral, a philosophical, or a spiritual education.

31. An uncontrolled mind in conjunction with its lower nature harbors anger, fear, resentment, envy, hatred, avarice, and a host of evil appurtenances.
A controlled mind in conjunction with its higher nature, fosters patience, courage, humility, uncovetousness, good will, kindness, and manifold divine qualities.
Nonetheless, when one fails to exert control over his mind and senses, the absence of restraint shall create in one an inordinate need to satisfy sensory desires that can lead one forthrightly unto peril, inasmuch as ungoverned senses shall run rampant with one and shall cast him forthwith into the throes of confusion. Albeit, when one controls diligently his mind and senses, they cannot venture onto perilous ground, for like unto stalwart champions of spiritual strength and trust, the controlled mind and senses, most assuredly, shall transport one far across the spiritual horizon unto the threshold of Self realization.

32. Whosoever shall not expurgate sensory desiring from his mind altogether, whosoever shall not acknowledge the unsacredness of worldly, selfish undertakings, and whosoever shall go forth in estrus seeking degraded enjoyment like unto lesser intelligent men and beasts, shall not escape My suffering rebuke, nor My chastisement.

33. In no wise shall I give quittance to anyone who attaches himself to a debauched, immoral, paltry, mercenary, evil way of life.
I shall hold fully accountable, anyone who shall descend to the level of miserable, crying rodents in want of transient, abominations of the flesh. And I shall reprehend and accord the proper chastisement, save insofar as restitution has been made, to any person that has not the descretionary ability to wrest himself from the mire of sensory life, and to begin conscientiously the treatment of his mental distemper with the restorative herbs of purification, discipline, spiritual travail, and development.

34. Whensoever it shall become purified from ignorance-dross, adulterous thoughts, lewdness, and sensory longings, and given wholly unto the unfoldment of the inner divine self, such

a mind shall reflect the soul's pure, radiant light, and shall become a font of illumination and infinite knowledge.
Whensoever one shall dedicate himself unto offering Me sacred acts of worship and reverent, devotional service, his life shall be transformed ultimately, from an unregenerate, unprincipled, unconsecrated life, into a regenerated, principled, consecrated life.

35. Whilst contemplating upon self mastery, commence the undertaking with the practice of discipline, inquiry, introspection, and spiritual discrimination.
Whilst contemplating upon control of the mind, commence the undertaking by controlling the going forth of unholy thoughts and desires unto the objective world by intently concentrating upon divine ideals, and by associating with the wise who extol Me through psalms, recitations, and prayers.
Whilst contemplating upon control of the senses, one should commence the undertaking by devoting himself wholeheartedly to the offering of hymns, consecrated oblations, and sacrosanct presentments in devotional service unto Me.

36. Whensoever it shall come to pass that one is beset by sin and temptation, one ought to maintain diligently unyielding forbearance.
Whensoever it shall come to pass that one becomes attached to the ways of the world, one ought to forthwith set himself free from them, lest he fall into the fetters of bondage.
Whensoever it shall come to pass that one is assailed by sensory desires, compulsions, and weaknesses, he must shield his mind with the armor of fortitude, spiritual travail, commitment, and resolution.
Whensoever it shall come to pass that one has sought false witness, evil, harm, or affliction against another thus that he be persecuted, must needs place his sick and afflicted mind into the crucible of purification, lest he become held in abomination by Me and accursed by Me.

37. Whosoever shall engage himself in the observance of holy rites and services on sacred days, ought to do thus with his heart, mind, words, and deeds surrendered unto the selfless commemoration.
Whosoever shall be given purely unto the cultivation of devotion for Me, must keep his eye 'single', and his heart and his mind determinedly resolute upon attaining the Supreme Goal of life, whereunto he shall abide evermore in the divine Resplendence of My Supreme Perfection, Blessedness, and Light.

38. Whomsoever it shall be that shall become subservient to his mind;

whomsoever it shall be that shall become a bondslave to his senses; whomsoever it shall be that shall lead a life of diversion, lewdness, or decadence; whomsoever it shall be that shall not bring forth his mind and senses unto subjugation; whomsoever it shall be that shall descend to the level of reprobates; whomsoever it shall be that shall defile his house of flesh through lechery; whomsoever it shall be that shall smite his house of flesh with the whip of selfishness; whomsoever it shall be that shall fester his spirit in avarice, deceit, and hatred; whomsoever it shall be that shall desecrate My sanctuaries with detestables; whomsoever it shall be that shall adulterate My holy places with abominations, immoral deeds, mercenary exchange, or sacrilegious worship; and whomsoever it shall be that shall vilify My servants or My Instruments, nowither shall he behold a likeness to the manner thereof whereunto I shall send forth My suffering chastisement to prevail against him, and bring his body low unto grievous affliction.

39. Now hear of this that I dost declare:
Unto My tribunal whereunto one who frequents divers dens of iniquity, who partakes of strong drinks and apothecaries' vendibles, who indulges in fornicated enjoyment, who lends his body to profligacy, who covets another's possessions with his mind fixed upon despoiling them, who pilfers for a vile profit, and who slumbers with libertines shall stand, in no wise shall he receive aught less than the full and deserved retribution for the defilement of his human body, mind, and senses, and for the demeaning of the divine spirit and consciousness within him.

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Thus concludes the beginning chapter of scriptures in the second book of "Endless Wisdom."

MATERIALISM

Chapter 2

HE ***Supreme Lord spake thus of materialism in the world saying:***

2. Hereat on the earth, what was unbeknownst in ages past, and is thus today to a host of persons, is the true value of the glorious, transcendent gold of divine knowledge, wisdom, and understanding, and the realization that attainment of the supreme Goal of life is priceless and more precious than any earthly possession.

3. Forasmuch as worldy life, wealth, and prosperity are verily a misrepresentation and a shadow of the true Reality, many amidst the multitudes of this world have not beheld the light, nor the glory of My Supreme Life, bounty, nor plenitude.

4. Whensoever one shall covet material wealth and possessions, whensoever one shall become miserly over his lucre, whensoever one shall proclaim himself to be a true proprietor of land and of the living entities thereto, his life shall have merited the hastening of his recompense that shall visit him with the scourge of My rebuke.

5. Nowither in this world shall the obtainment of mundane wealth grant one true success in life.
Nowither in this world shall the acquisition of material possessions accord one lasting happiness in life.
Nowither in this world shall a mine of earthly treasures vouchsafe one a long life.
Nowither in this world shall monetary opulences bestow upon one his freedom from disease, infirmities, or old age in life.
Nowither in this world shall a worldly fortune accord one's escapement from death in this life, or any other life.

6. Ever and anon on the earth, hosts of persons go forth in great haste questing after worldly wealth. Albeit, whensoever it shall come to pass that some of them shall have attained the wealth that they sought, oftentimes, their fortunes are lost to prodigal living.
Those of this world who are wont to

an abundance of wealth, unseldom are they met by vile opportunists who befriend them whilst conspiring against them for selfish gain.

7. Heretofore I have beheld numerous men of means awakening to the knowledge that secular success and wherewithal are temporal and unfulfilling. Hereat in these times, I have heard such men acknowledge their dispassion for the wealth of the world when they spake of their material wealth and prosperity in a manner of indifference.

8. Wherefore shall one permit himself to adore worldly wealth insomuch that it divests him of incentives for spiritual goals?
Wherefore shall one become obsessed with the desire to accumulate worldly possessions that moths can corrupt and thieves plunder?
Wherefore shall one's placement of importance upon monetary gain and money-changing cast a dim shadow upon the eternal wealth of spiritual life?
Wherefore shall one give himself unto great travail for a profit that may leave him bereft of aspiration for acquiring the true wealth, the divine wealth of spiritual life, whereunto a vast mine of infinite, absolute knowledge and wisdom can be vouchsafed unto him?

9. Notwithstanding the form of pleasance one enjoys, or the measurement of worldly success one achieves, or the degree of acclaim one receives, or the aggregate of mundane wealth one gathers or inherits, he shall never attain true or lasting success, happiness, nor bliss, nor shall he exult in the resplendent power and glory of immense and everlasting fulfillment through any source other than Me.

10. Now hear My Words, for verily I shall tell you that the contagium of materialism is as lethal as marsh gas when it succeeds in defeating human potentiality for spiritual realization.
The contagium of licentiousness is deadlier than materialism when it engenders the stultification of one's mentality, and renders it insensitive to devotional encouragement and aspiration.
The contagium of ignorance, above and beyond materialistic concerns or lewdness, is the deadliest, for verily, if one has not the ability to distinguish right from wrong, nor the capacity to, in some degree, recognize his defects and shortcomings, nor the intelligence to seek the guidance that shall correct them, how then shall he remedy them?
Howbeit, all the mortals that shall become afflicted with the diseases whereof I spake, shall be brought low by them, nonetheless, and shall be subject to the kindling of My rebuke.

HUMAN DESIRE

11. Desirelessness is better than mindlessness. Mindlessness is not better than bodilessness. Bodilessness is not better than unconsciouslessness; albeit, unconsciouslessness is better than consciouslessness.
Consciouslessness is not better than senselessness; albeit, senselessness is not better than willinglessness. Willinglessness is not better than existencelessness. Existencelessness is not better than reasonlessness. Reasonlessness is not better than uncauselessness; albeit, My uncauselessness is not better than causelessness thereof. And unto this My Causelessness whereupon My Absolute Reality stands, naught is better or greater than My *CAUSELESS* Mercy.

12. When ye mortals shall have gave riddance to material desiring altogether, I shall grant ye go forth onto the pathway that leads unto eternal wisdom.
When ye mortals shall have forsaken desiring altogether, I shall grant ye go forth onto the passageway that leads unto the palatial gardens of eternal peace.
When ye mortals shall have overcome desiring altogether, I shall grant ye go forth onto the vista that leads unto the alabaster towers of My Eternal Strength, Might, and Splendor.

13. Hereat in this world, many persons have proclaimed that their desire to undertake spiritual life cannot be brought to pass by reason of an uncertainty that manifests itself within them when they contemplate upon whether a spiritual or a worldly endeavor should take precedence in their lives. Albeit, seldom have such ones as these of whom I spake expressed uncertainty when they hasten forth to accomplish the fulfillment end of their worldly desires.

14. One ought to strive truly to reach a state of desirelessness whereunto one desires not to possess aught whatsoever of this world or of any other world. One ought not be counted amongst hosts of persons who are desiring thereof, for the sake of desiring, insomuch that their desiring has become an object and an end in itself.

15. Whilst some persons sought in the region wherein they dwell for a true beloved, others have searched nearly the length and breadth of the earth desiring to discover such a one. Nonetheless, the search for a beloved one would not cease to be for as long as the creation is in existence.
Howbeit, persons who seek a beloved ought to go forth in quest of the true One Who is not inaccessible, nor unattainable, nor hidden somewither beyond the outermost bounds of the universe.

Wherefore?, for the reason that the Supreme Beloved, the Source of infinite peace and bliss, is the Indweller of every heart and is thereof, ever near at hand.

MAYA

16. On this earth, *maya*, My illusionary Energy has deluded the minds of *crores* of persons thereof, by virtue of her magnetic, binding power that ensnares those who are unable to penetrate her veil of illusion and rent it asunder.

17. *Maya* is the energy that causes men to strive not for the knowledge and wisdom that appertain to the Divine.
Maya is the delusive force that impells men to seek pleasance and abominations of the flesh in divers dens of sin and iniquity. *Maya* is the influence that lures and diverts men from the path of morality and righteousness.

18. Yield not unto the temptations of *maya,* for to yield to her shall be the sin that shall lead one unto delusion, and thence into the abyss of purgatory. Venture not into her ensnarements that shall be disguised as comeliness, for it is her nature to attract and place fast hold upon one.
Tarry not to unbind the fetters of the *mayaic* delusion with heart and hand set forth at the wheel of self control and spiritual commitment, for verily, when *maya* cannot prevail upon one, him, she leaves alone.

19. The nature of *maya* is like unto shackles that keep men bound unto the ways of the world.
The attractions of *maya* are like unto a brothel wherein men shall embrace the way of unrighteousness and ungodliness.
The sway of *maya* is like unto the night whereunto men become blind to the true knowledge of their inner, self-luminous, divine soul.

20. Whosoever shall strive to overcome the ways, attractions, and the illusions of the world, whosoever shall travail to attain freedom from the bondage of *maya* in the world, must not become presumptuous of achievement sought, nor of achievement accomplished, forasmuch then as *maya* has confounded the minds of cosmic beings in the universe, hereat and *now,* in all certainty,she can befool the finite mentalities of men of this world.

HOUSEHOLDERS' LIFE

21. Hither and yon go purblind mates; behold whence they come and whence they shall depart. They seem unable to avoid hastening forth unto their inevitable doom.
Unholiness, distrust, and deceitfulness befoul the householder's life and casts it into a sea of confusion, inas-

much as the transient, unsacred premise whereupon most marriages are established is destined to come to naught.
Whatsoever time it shall be that matrimony shall come to pass, each spouse ought to uphold the highest standards of morality and chastity, and not venture upon the road that leads to fornication, defilement, and abomination.

22. Whensoever a man shall enter the householders' life, he ought not labor beyond his capacity to fulfill his duties and responsibilities, and he ought not give himself unto the diversion whereby it shall not be his wont to execute his obligations.
Whensoever a man shall enter the householders' life, he should not engage in the creation of progeny whereto he shall reprove, for verily, a man and his mate ought to, through their prayers and devotions, reverently entreat Me to bestow My mercy and My Grace upon their awaited offspring.

23. A man should not consider his mate to be like unto an enjoyment object one covets. A woman should not consider her mate to be like unto the means to the acquisition end of worldly possessions.
A man should be a gentle, helpful, selfless companion in the home, and a woman should be a kindly, compassionate, gracious helpmate therein.

24. Whomsoever they shall be of householders that shall aspire to lead a spiritual life, must not neglect, nor place their responsibilities into the charge of another, nor should they betake themselves from the path of spiritual endeavor and commitment.
Whomsoever they shall be of householders who shall labor toward the fulfillment of domestic life, and who believe that it must be accomplished before undertaking spiritual life, ought to listen unto the promptings of My Voice within their hearts that shall say unto man and mate: 'aspire today for the higher, divine life'.

25. Woe shall betide those householders who were not joined together under a mutual bond of spiritual respect, admiration, and appreciation for one another.
Woe shall betide those householders whose edifice was built with the crumbling bricks and mortar of the carnal pleasance of worldly life.

26. Whensoever men shall have learned to evoke the spirit of tranquility, joy, and inner beauty of soul in their mates thereof, peace shall prevail in their homes and in their hearts.
Whensoever women shall have learned to evoke the spirit of serenity, virtue, and the inner strength of soul in their mates thereof, peace shall pre-

vail in their homes and in their hearts. Whensoever men shall have learned to evoke the spirit of innocency, faithfulness, and purity in their mates, peace shall prevail in their homes and in their hearts.

Whensoever women shall have learned to evoke the spirit of harmlessness, loyalty, and sanctity in their mates, peace shall prevail in their homes and in their hearts.

27. My Presence shall be made known in a dwelling wherein the householders daily offer Me consecrated devotions. My Presence shall be made known in a dwelling thereof, wherethrough their prayers, recitations, and remembrance of Me, the householders shall have installed Me upon the altar within the sanctuary of their hearts.

28. The unchasteness of a host of women of this world is abominable.

Unchaste women forthrightly create evil designs wherewith to entrap men who have the wealth of the world.

When undertaken in the interest of conquest, and not sentiment, unchaste women will compete vigorously for the affections of men whom they care not for.

Ever and anon, unchaste women will solicit, seduce, and deceive men by reason of spite, by reason of envy, by reason of avarice, by reason of amusement, and for multitudinous other reasons.

29. The volatile energy expelled by mortals during the completion of a sense act, is the paltry enjoyment derived therefrom, and of such is the prevailing influence, on earth, that has confounded the intellects of the multitudes, and have caused them to become indifferent to moral constraint, averse to spiritual life, and incredulous of the *atman,* the eternal soul—their own true self within them—that ever abounds in divine peace and bliss.

CHILDREN

30. Heretofore have I spake unto the wise ones saying, 'teach unto the multitudes of the blessedness that children shall receive when they are chastened to enter upon the pathway that leads to My divine Kingdom of eternal life,' inasmuch as when one promotes the spiritual upbringing of his children by serving their theological needs in their early youth before they reach the age thereof when worldly life may create in them the negative and repulsive attitudes they oftentimes have for institutions of edification and spiritual regeneration, it may be brought to pass that such a one shall have guided successfully his children away from the fetters of mundane life.

Hence, all persons, wheresoever, ought to build a moral and spiritual foundation in children by reading scriptural literature to them thus that they shall receive a true, sacred description of My Opulences and Glories. Encourage thereof the children's participation in liturgical, congregational, devotional service, and foster the development of their appreciation and awareness of the Divine within them, for thereafter in later years, when they shall enter into adult life, and whensoever human ills and inequities of life shall arise, these souls may avail themselves of the wealth of spiritual knowledge and guidance that they had received in their youth.

31. Suffer little children to behold not the promiscuous, obscene behavior of licentious adults.
Permit not children to develop the indecent mannerisms they verily shall, if allowed to dwell in the proximity of lecherous, unprincipled adults.
Accordingly, spare children the harm that offensive, blasphemous language shall bring them if uttered in their presence by adults who have not scruples, nor the discretionary capacity, nor the consideration to protect the mentalities of children who are naturally inclined to follow in the ways of adults.

32. All the unsacred music adored by young people of this day and age, has been rendered void entirely of spiritual inspiration and edification.
Music that is wanting in devotion, sacredness, and aspiration abets the younger generation to go forth unto the way of the ungodly who abound in sin, iniquities, and lewdness, and who engage in the creation of misbegotten progeny.
The vibrational force that unsacred music sends forth, troubles the minds of children insomuch that it causes them to behave in divers, unspiritual, disorderly ways.
Albeit, the vibrational force that sacred, devotional music sends forth, can unto one bestow, equipoise, quietude, and peace of mind.

33. Wherefore did not you know that the world circus was counterfeit?
Wherefore did not you know that the clothing of the circus jester was utterly false?
Nonetheless, had not you beheld an enchantment come over the children assembled thereof, whilst they watch the animals' act?
Now hear My words, for unto you I am saying, wherefore dost the animals travail day after day for a paltry tart?

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Thus concludes the second chapter of scriptures in the second book of "Endless Wisdom."

PURIFICATION

Chapter 3

HE ***Supreme Lord spake thus of purification in human life saying:***

2. Notwithstanding one doth reverently offer Me consecrated service daily, ever and anon, such a one shall receive a decree from My tribunal heralding the suffering purification that I shall bring to bear upon him.
Notwithstanding one shall have become surrendered unto spiritual life, ever and anon, such a one shall receive a decree from My tribunal heralding the suffering judgment that I shall bring to bear upon him.
Notwithstanding one doth abide in concord with My Will, and has not transgressed My Laws and statutes, ever and anon, such a one shall receive a decree from My tribunal heralding the suffering trials and tribulations that I shall bring to bear upon him.

3. Divine purification shall never be like unto an instrument of My wrath that shall be kindled against My enemies.
Divine purification shall never be like unto the smiting of My chastisement that is verily waxen strong against they that are at variance with My decrees and My ordinances.
Divine purification shall never be like unto retributive, human sufferings that are the reprehension of miscreants and workers of iniquity.
Divine purification is an endowment of My Causeless Mercy that I, oftentimes, have conferred upon My human representatives for the sanctification, edification, and redemption of mankind.

4. The trials and tribulations that I shall send forth to bear upon a sincere soul that has tarried long for a grain of My Mercy in the field of faith and trust, shall be like as a goad that shall quicken his steps along the path to spiritual realization, and purge his sins and the fruits thereto.
The trials and tribulations that I shall send forth to bear upon a sincere soul who besought Me to lead him unto the Redeeming Light of My Salvation, shall mould and build spiritual character in him and quicken his heart to the development of steadfast dedication,

resolution, and devotion.
The trials and tribulations that I shall send forth to bear upon a sincere soul who prayed that I would vouchsafe his deliverance from the bondage of sin and evil, shall bring unto him, not only My judgment of reproof and admonition, nonetheless, also his purification and regeneration.

GURU AND PUPIL

5. In this day and age, one ought to approach a genuine preceptor in whom divine knowledge is in abundance, and one ought to seek his counsel and humbly inquire whether a mantra of Mine may be obtained from him. If vouchsafed, accept the mantra in all humility and regard it as a sacred, subtle force that shall impel the unfoldment of your inner divinity and knowledge of the Self.

6. Whensoever one shall recite a mantra of Mine, wholeheartedly, with reverence, faith, and devotion thereof, knowledge and illumination shall most assuredly dawn in him someday, showing the way whereof he shall get remission from all sin, and making clear his pathway unto the Light of My Supreme Salvation and unto the tableland of divine realization.

7. Whensoever it shall come to pass that I summon one to become a servant of Mine that shall lead and guide others to Light, such a one shall be a medium wherethrough a sincere disciple may visualize Me.
And I shall reveal Myself in accordance with the dedicated service that has been rendered by a disciple unto My servant.
If ever it shall come to pass that a disciple disdains serving the servant that I have sent forth to guide him, whether he has performed sacrificial rites, or whether he has earned spiritual merit, I shall *not,* in no wise whatsoever, vouchsafe his serving Me directly, *ever.*

8. A serious disciple who engages in dedicated, devotional service daily, who is selfless, moral, meditative, tranquil, disciplined, and reverentially given unto the recitation of *japam, mantram,* and prayers, I shall sanction it be that such a soul may go forth onwards unto achievement of the Supreme Goal of divine realization.

9. Whensoever it shall come to pass that a disciple shall become truly surrendered unto a life of spiritual travail, and shall have developed devotion for Me, oftentimes, I encourage him to aspire for a degree whereunto he shall be endowed with a hundredfold measurement or more of spiritual strength, prowess, awareness, light, and realization in accordance with his capacity.

10. Nowither shall a disciple, who forfeits his divine right to strive for spiritual unfoldment by turning unto the ways of the ungodly find himself, other than in the refuse repositories of mundane life.
Nowither shall a disciple, who presumes his *sadhana* to be naught more than a probable auxiliary to obtainment of spiritual knowledge extract himself, other than from the mire of nescience and delusion.
Nowither shall a disciple, who leads others astray from spiritual conduct, principles, and commitment address himself, other than to the courts of My tribunal whereto he shall recount all his sins and iniquities prior to the imprecation from My judgment and the consequences thereto.

11. All the self righteous disciples who feign spirituality, devotion, piety, and religiousness, who belie their avowed spiritual dedication and proclamations of righteousness daily, are accursed by Me, and they shall be held in abomination by Me, and they shall be visited by the scourge of My condemnation until atonement for remission of their sins has been made.

12. Whensoever a disciple shall become steadfast in faith and devotion and shall go forth from any dwelling or assemblage that engenders the destruction of moral and spiritual codes; whensoever a disciple shall betake himself unto spiritual surroundings and abide therein, he shall have quickened his own pace to spiritual development, to unfoldment of his divine consciousness, and to attainment of the Goal of ultimate realization of Me.

13. A serious disciple is one who renounces all manner of evil, self indulgence, vice, conceit, and indolence, who forsakes the association of those whose morality has been felled by decadence, who lives a consecrated, sacrificial life, who is steadfast in trust and devotion, who acts in accordance with My Will, who adheres faithfully to My sacred precepts and perfectional codes of divine life, and who endures My judgment of retribution, and the trials and afflictions that I shall bring to bear upon him without his fear or dread, such a one shall achieve divine realization and understanding, and shall ultimately go thenceforward unto attainment of Me.

BRAHMACHARYA

14. Whosoever shall reach the Brahmacharya stage of life with sincerity of heart, commitment, dedication, and devotion, whosoever shall travail to win My Grace, whosoever shall strive to attain freedom from the bondage of worldly life and release from the cycle of death and rebirth, whosoever shall uphold and maintain

resolutely his vows of renunciation, shall forthrightly win My Grace, infinite wisdom, and the liberation that I shall vouchsafe to such a one.

15. Whosoever shall embrace the Brahmacharya life, adhering to its tenets, codes of morality, purificatory regulations, and observing its vows and devoutly meditating upon Me daily, ought not become faint from spiritual travail, inasmuch as one's unyielding perseverance shall accord his excelsior hastening toward higher initiations, attainment, and realization.
In confusion shall he be, one who suppresses the vital force if he knows not what he doth. Forasmuch as suppression of the vital in man is as dangerous as a virulent disease, if there should be the absence of proper descretion and guidance, a novice practitioner of celibacy shall fall unto grievous days.
The vital force in man is a form of energy that, when precipitated upon by a magnetic force, can forthwith exceed the constraints of propriety and discipline.

16. Whensoever one suppresses the sensory impulse, oftentimes a compulsive need arises in one for obtainment of a desired object, and if ungotten, seldom has such a compulsion not manifested itself with redoubled force.
Sensory desires and impulses ought not be suppressed nor satisfied thereof, nonetheless transcended; and that ought to be done through the adjuvant of mantras, disciplinary exercises, introspection, resolution, inquiry, the practice of meditation, the rendering of devotional service, and through constant exertions toward winning the ultimate victory of unyielding control over the vital force. Save insofar as such control has been won, and the sublimation and transmutation of the vital energy accomplished in one's life, one shall advance not, nor evolve, notwithstanding secular achievements, beyond the transitory level of life that is akin to beasts and unregenerate men, nor shall one reach the absolute Plateau whereupon he shall abide in everlasting peace, bliss, happiness, and immortality.

17. Fortunate shall he be, one, who hesitates not to exert control over his vital force; fortunate shall he be, one, who shall not demoralize himself in the pursuance and the aquisition of sense objects, and who is not fraught with dread over the probability that someday vigilant control over the vital energy shall become a regulatory part of his daily life.

GUNAS

18. Hereat on earth, every individual of a people is a possessor of *trigunas,* or three qualities of the material

nature that are *sattwic, rajasic, tamasic,* notwithstanding one's age, gender, nationality, social status, or creed.

Goodness, composure, and peacefulness are characteristics of one who is of a *sattwic* nature.

Passion, aggressiveness, and restlessness are characteristics of one who is of a *rajasic* nature.

Ignorance, indolence, and stupidity are characteristics of one who is of a *tamasic* nature.

19. All the *trigunas* inherent in man may manifest themselves singly, or interchangeably. Hence, a particular *guna* that shall predominate above the others, becomes the distinguishing feature of one's personality, and the epithet whereby he is recognized and known.

20. My pure, consciousness water may never be quaffed by *tamasic* persons who suffer not to strive for life in the Divine.

My pure, consciousness water may never illumine the minds of *rajasic* persons whose voracity for worldly undertakings discourages initiative for spiritual life.

Albeit, My pure, consciousness water may be shared by *sattwic,* good natured persons who have endeavored to quest for life in the Divine.

21. Mark ye well My Words, for verily I say unto you that *tamasic* persons shall not attain Me. Wherefore?, for the reason that they have not smote away their own ignorance-foes with the sword of spiritual discrimination.

Rajasic persons shall not attain Me. Wherefore?, for the reason that they are unwilling to cast down their passion for divers aggressive venturings and exploitations for material satisfaction onto the pyre of self discipline.

Sattwic persons shall not attain Me either; wherefore?, precisely for the reason that they are wedded to their self esteem, their self importance, and their self righteousness.

22. In this world, a number of *sattwic* persons have, in an exercise of their 'goodness' judged their country, the world and all its inhabitants, and found fault with all of them, nonetheless not with themselves.

A number of *rajasic* persons in an exercise of their 'exuberance' have gone forth to exact changes for the betterment of their country, the world and all its inhabitants, nonetheless, not in themselves.

A number of *tamasic* persons in an exercise of their 'ignorance' undertook to blame their country, the world, and all its inhabitants, nonetheless, they blamed not themselves.

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Thus concludes the third chapter of scriptures in the second book of "Endless Wisdom."

PREDESTINATION

Chapter 4

THE *Supreme Lord spake thus of predestination, rebirth, and death saying:*

2. Life is predestined death. Death is predestined life. All created beings shall die, and all deceased beings shall live again. And unto My tribunal whence My Laws are issued and are sovereign above all others in the universe, I have decreed that the round of rebirth and death shall go forth unceasingly for as long as I deem it thus.

3. Whenever one lives not by spiritual laws and codes in his lifetime, he eventually shall be reborn on earth to live and die again. And he shall undergo the ordeal of rebirth after rebirth and death after death until the day shall come to pass when he shall have remained steadfast and faithful to moral and spiritual laws, and shall have not reason, nor need to venture into transgression against them.
The prolongation of suffering, misfortune, and misery shall not come to an end in this world, nor shall the inextricable wheel of birth and death cease to round, save insofar as mankind shall have gave riddance to its ignorance-sloth, shall have properly received its education in Self realization, shall have become a devout follower of its principles, and shall have attained to the exalted state of Deathlessness.

4. Whomsoever it shall be amongst you who shall travail not for divine guidance, remission of sin, salvation, and freedom from the bondage of material life, need not presume that he shall find favor with Me, for in no wise shall he receive the least measurement of My mercy when death shall overtake him and his human life shall be no more.
Whomsoever it shall be amongst you who shall not suffer to earn the conferral of divine liberation, shall not have a need to reason within his heart that he shall see Me, nor stand in the Light of My Presence, when death shall overtake him and his human life shall be no more.
Whomsoever it shall be amongst you who shall be abhorrent to the sacred principles of My Laws and ordinances, and are at variance with them, shall

not have a need to reason within his heart that he shall pitiably cry unto Me saying, 'Lord, Lord, spare me', when his spiritual death day shall come to pass, and his unspiritual life shall be no more.

5. Fortunate indeed are they that receive the human birth, forasmuch as obtainment of the human embodiment is difficult to come by. And verily I shall tell you that *devas*, celestials, seraphic beings, and many of the cosmic gods even, are all eager to take the human birth, inasmuch as pure, undying, immutable devotion for Me can be achieved only by a human being.

6. The scales of universal justice shall unerringly weigh the spiritual merits and demerits accrued in all of one's lifetimes. Thereupon, when death betides one who has performed both sinless and sinful deeds, he, as a disembodied soul, shall be brought before the god of Death—the wise and lawful dispenser of justice—who shall mete out unto him his appropriate retribution in proportion to his good and his evil *karma*.

7. In this universe, time progressively thrusts all created beings forth into the orifice of death. Death itself, tarries long upon the earth waiting to claim the lives of those who take birth thereof. Like unto a tiger waiting with an intent to overtake his prey, death waits thereunto whilst miscreant persons suffer to enjoy their transient, sensory life, moreover, to put an end to it. Albeit, the souls who have devotion for Me, and faith and trust in Me, need not fear death, nor the ordeal of death, nor the transition of death.

8. Woe unto those unregenerate persons who misspend their time and their life in pursuance of abominations of the flesh.
Woe unto those unwise persons who, whilst avoiding spiritual life and the knowledge that shall be gained therefrom, are clinging to worldly associations and relationships in fear of cleavage from them, notwithstanding the certainty that they all shall end in both separation and death.

9. Inasmuch as the human birth is not easily obtained nor the human life possible to maintain beyond ordination, one ought to dedicate himself to the task of removing all obstacles that stand in the way of his gaining knowledge of the Self. And thereunto one ought not go forth in life destitute of the divine wherewithal that shall not be set at naught other than by reason of one's delusions, insipience, depravity, or unrighteousness that shall nonetheless, fetter him unto the ways of the world, and bring to pass his transmigration thereto.

10. Whosoever shall quest not for the divine, the Absolute, the eternal in life; whosoever shall seek not the refreshing, sanctifying waters of divine realization; whosoever shall refute not, nor forsake his worldly life; and whosoever shall transgress against My laws and statutes without naught whatsoever of a concern for his own living or dying, shall forthrightly transmigrate after his spiritual death has come to pass, into lesser forms of intelligent life, and he shall remain thereof until the end of creation.

11. Hereat on earth one's attachment to nescience, worldliness, vice, transitory pleasance, evildoings, riotous living, mercenary engagements, defilements of the senses, and apothecaric usage that desecrate the body-temple of the soul, demoralize the intelligence, and confuse the discretional faculties in man, are the abominations of one's life that shall forthrightly hasten him forth into the edifice of suffering, afflictions, and death.

12. Whosoever shall be injurious, contemptuous, and devoted to worldly life, shall eventually live his alloted days within the realm of fear, and uncertainty, and with the foreboding of death.
Whosoever shall be kind, respectful, and devoted to spiritual life, shall not live his allotted days within the realm of fear and uncertainty, nor with the foreboding of death, and one that is devoted to Me, verily shall live someday in My palatial, Infinite realms of blessedness, fearlessness, and eternal Deathlessness.

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Thus concludes the fourth chapter of scriptures in the second book of "Endless Wisdom."

TURIYA

Chapter 5

THE *Supreme Lord spake thus of initiation to Turiya saying:*

2. Several million years ago, you complied faithfully with My prerequisite judgment on initiatory rites thereof, wherefore I forthwith initiated you into My sacred, transcendental Order of Renunciates. Thereafter, you offered to serve Me in whatever way I thus deem. And in accordance with your offering, I invested you with a goodly share of My divine virtues and attributes. Ultimately, I vouchsafed you knowledge and wisdom in the ways of mortification and redemptive suffering.

3. Seven thousand years ago, I initiated you into a life of unbroken celibacy, and thereunto, you remained faithful and steadfast in vow to the end of more than 300 years of that life.

Throughout the duration of continent life, you were not affected by the dualities, nor the trials and tribulations of human life.

By virtue of the realization that you truly wanted to serve Me, you were not eager to dwell in the Ever-present Absolute, nor were you willing, save insofar as I should deem that it come to pass, to depart unto the transcendental majesty of My Supreme Domain and abide thereof in the sacredness and blessedness of celestial light, peace, and bliss.

Tapasya

4. Your *tapasya* was a selfless offering to Me and unto My judgment.

Your *tapasya* was a humble sacrifice and a consecrated oblation offered to Me and unto My judgment.

Your *tapasya* was never a requirement for the realization of Me, nor of My supreme Absoluteness.

Your *tapasya* has always been a long-suffering, sacrificial, sacred presentment of worship offered to Me and unto My judgment.

5. Inasmuch as you have suffered patiently throughout every ordeal of sacrifice, self effacement, and abnegation; inasmuch as you have accepted gladness, sorrow, good or ill tidings equally, I endowed you with the virtue whereby you would go forth tranquil

in mind and spirit, and the heart wherewith to face all manner of adversities in life.

REVELATIONS

6. Forasmuch then as it is now to you, religion is like unto the sun void of light, when religious principles thereof are bereft of the sacred injunctives of My judgment.

Forasmuch then as it is now to you, religion is like unto the Heavens forlorn of My Majesty and Glory, when doctrinal statements thereof cannot lead one forthrightly unto absolute knowledge and realization of Me.

Forasmuch then as it is now to you, religion is like unto clouds that dost obscure one's vision to the magnificence of My Handicraft in the firmament, when articles of faith thereof shall discourage the unfoldment of one's infinite consciousness and inner light of divinity.

Forasmuch then as it is now to you, religion is like unto sacramental flowered paths of righteousness when they inspire one to follow the straight and narrow path that leads to attainment of Me.

Forasmuch then as it is now to you, religion is like unto an instrument of My Mercy when it unbinds one from the fetters of karma and the wheel of birth and death.

Forasmuch then as it is now to you, religion is like unto a beacon light of the world when it guides souls safely unto the shore of liberation, realization, and everlasting Immortality.

7. Centuriya, Centuriya, thence shall ye ever be.

Nirvana, Nirvana, whereunto shall ye ever ascend.

Imperium, Imperium, whence shall ye ever go forth, and whereto shall ye ever return.

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Thus concludes the fifth chapter of scriptures in the second book of "Endless Wisdom."

THE SUPREME PRESENCE

Chapter 6

HEN ***the Supreme Lord spake saying, 'Now I shall tell you of the Descent of My supreme Presence unto the earth thereof:***

2. Unto My judgment whereunto My declaration is set forth, I shall descend Myself in every Age to re-establish *dharma* and to expunge all manner of sin and evil from hearts of men.

From Age to Age, I shall incarnate Myself to protect My devotees, and to remove their undue suffering, fears, and anxieties.

Moreover, I shall tell you that even though I assume the human form, I remain fully Absolute, Indestructible, and Undefeatable, and I am not limited by the *trigunas* inherent in every man, nor am I adulterated by contact with the material nature. For, unlike pitiable, suffering mankind, I am not affected by such human afflictions as birth, old age, disease, decay, and death.

3. Albeit I descend Myself and I walk amidst men and brethren, oftentimes I am mistook for an ordinary mortal, and oftentimes, My oracles are disdained and rejected.

Even amongst the hosts of cosmic gods in the universe, there are those who recognize Me not in the human form I shall have assumed, nonetheless to their regret, for verily some of them ventured to test their limited knowledge against the One Who in Reality was and is their Absolute God, by setting forth their powers against Mine only to have their folly and their pride humbled after they met with the unleashing and the smiting of My admonition.

4. Notwithstanding My decree whereunto I have deemed that I shall incarnate upon the earth in every Age unceasingly up to the time when the life of this universe shall be no more, My descent thereof has also been made in response to the prayers of My devotees who besought Me to come again into the world thus that they would be blessed and sanctified by My Presence and My Glory.

5. Whenever I inhabit the earth in the human form, I am the selfsame,

Supreme God, the Infinite One. And never shall My Unlimited, Undiminishing Power and Might not be at My absolute disposal; and by virtue of that alone, no adversary can undermine or alterate My Plan, nor force ever defeat Me, nor foe meet with naught less than the merciless Death that shall bring him low unto bitter destruction if he should undertake to level his wrath or pit his inferior strength against Mine. Nonetheless, what has been made known hereat is a most significant reason for My Advent into the world, for I have ordered that My Descent shall come to pass thus that oppressors and doers of iniquity who are committing evil acts of violence throughout the world would be chastised.

DIVINE LAW

6. Forevermore shall the tablets, whereupon knowledge and My supreme Mysteries are writ, be hidden from the sight of those reprobates who embrace worldliness, irreligiousness, and vice.
Forevermore shall the tablets, whereupon knowledge and My supreme Mysteries are writ, be hidden from the sight of those idolaters who are deluded by the ephemeral pleasance of the world, and who believe that spiritual life shall come to naught.
Forevermore shall the tablets, whereupon knowledge and My supreme Mysteries are writ, be hidden from the sight of those profligates who frequent divers dens in want of abominable revelment.
Forevermore shall the tablets, whereupon knowledge and My supreme Mysteries are writ, be hidden from the sight of those unscrupulous persons who quest for secular fame and wealth.
Forevermore shall the tablets, whereupon knowledge and My supreme Mysteries are writ, be hidden from the sight of those workers of sin and deceit who are blind to the light of My supreme Salvation.

7. The bread of divine life shall nurture not, nor bringest forth virtue unto the fornicators who welter about in the throngs of sensory life.
The bread of divine life shall nurture not, nor bringest forth virtue unto the sloths who are entangled in a mesh of sin and abomination, content to be fettered to the ways of the world.
The bread of divine life shall nurture not, nor bringest forth virtue unto the hordes of fools who thrive on the sap and sustenance of this world's diseased sensory enjoyment.
The bread of divine life shall nurture not, nor bringest forth virtue unto the licentious wretches who despise My wisdom uttered by My servants, who defile My sanctuaries and dwell-

ing places with abominations and sacrilegious ritual, and who shall nonetheless, be excoriated from the bottom of My Human Feet and vilified in the mire thereof.

8. Woe unto these that shall profane the mentality of another thus that he shall be turned unto the way of wickedness, for they shall be recompensed with troublesome afflictions.

Woe unto these that adulterate the morality of another thus that he shall become divested of his mantle of righteousness, for they shall be recompensed with grievous vexations.

Woe unto these that defile the house wherein they dwell with abominations, insomuch that of such shall become like as a vice-ridden den of iniquity, for they shall be recompensed with pain from internal diseases.

Woe unto these that deliver the innocent into the hands of a procurer, for they shall be recompensed by visitations of My rebuke.

Woe unto these that hate the injunctives of My Law, for they shall be recompensed with the languishing torment of My reproach that shall prevail heavily against them.

Woe unto these that speak in lies to another thus that he shall be swerved from right principle, for they shall be recompensed with tribulation that shall not cease to trouble them in the night, nor in the day.

Woe unto these that have maimed another's arm or leg causing it to wither thereof, for they shall be recompensed with injuries to their limbs that shall bring them low unto miseries of long continuance.

Woe unto these that have smote the eye of another thus that he grope in darkness in the day and in the night like as a blind man, for they shall be recompensed with blindness and madness.

Woe unto these that shall take usury from another for selfish gain, for they shall be recompensed with famine and poverty, and suffered not to see forthcoming days whereunto they shall be prosperous.

Woe unto these that went forth unto his neighbor's house wherein they conjured a wickedness that forthwith divided the house against itself, for they shall be recompensed with the destruction of their dwelling, and they shall live like as the god-forsaken.

Woe unto these that have uttered and set down slander against another thus that he shall be scorned and condemned in his community, for they shall become a vile byword and an object of contempt throughout the length and breadth of the land whereupon they dwell, and in foreign places thereto.

Woe unto these that shall make a galley slave of another thus that they

disturb not their indolence, for they shall be recompensed with the agony of laborious travail that shall not slacken until they are brought low unto burdensome suffering.

Woe unto these that shall unjustly besiege and pillage the house and lot of another, for they shall be recompensed when plunderers shall despoil and ravage their dwellings.

Woe unto these whose depravity and lewdness have corrupted the spirit of propriety and uprightness in another, for they shall be recompensed on the day whereunto they shall be subjected to the pillary of bitter reprehension and condemnation.

Woe unto these that apostatize to go forth mongering after another god, one that shall be a manifestation of their perverted understanding, for they shall be recompensed when the kindling of My wrath is waxen strong against them.

9. Lest you endure mental agony, pain, and diseases of the mind, suffer to disgrace not another in private, nor amidst the multitudes.

Lest you endure sicknesses of the lungs and throat that shall bring forth death thereto, suffer to arrest not the breath of another insomuch that he shall be brought low unto suffocation.

Lest you endure febrile disorders and erythema, suffer not to lay waste another's property in fire.

Lest you endure sore sicknesses of the skin, and bone disease, suffer to adorn not a robe of virtue and holiness as doth a hypocrite, thus that he shall satisfy his greed whilst abusing the generosity of kindly, sincere souls.

Lest you endure life in a body that shall be deformed, purblind in vision, and feeble of mind, suffer to false witness not against another, nor bear enmity, nor distort verity and righteousness into falsehood and unrighteousness.

Lest you endure the approach of death that shall destroy your body in fire, suffer to assemble not fire bombs, nor projectiles that shall fell those that dost not engage in war.

Lest you endure illnesses of the stomach suffer to adulterate not, nor willfully poison the victuals of another thus that he fall ill well nigh unto death.

Lest you endure afflictions in the ears, suffer to go forth not talebearing and scorning others, nor lending your ear unto the sound of vulgar, degraded music and song.

Lest you endure diseases of the eye, suffer to cast not evil reproach upon another, nor look, with covetousness in your heart, upon the spouse of another.

Lest you endure multiple diseases of the body, suffer to slumber not with libertines, harlots, nor adulterers.

Lest you endure weakness of the limbs and impotency, suffer to terrorize not, nor oppress others through exercises in brutality, nor through exuberance engendered by false pride that has sprung from your physical strength.
Lest you take birth whereunto you shall become a woman that shall endure difficulty and all manner of distress, and oftentimes the loss of offspring after conception, suffer, those of you whose vocation doth lie in the field of administrating medicines and healing balms unto others, of yourselves thus that they shall not fall into severe illnesses that shall be greater yet, than what had they beforetime after you have rendered unto them naught other than harmful, costly, worthless medicine.
Lest you endure the painful obesity of the limbs whereof no earth physician can cure, suffer to cause not the crippling of the limbs of another, nor subject one to abject bondslavery.
Lest you be born as one, when he shall become a man, who shall endure nervous diseases, mental strain, and debility, suffer to mock not, nor demoralize another after you have bade him to partake of strong drinks, and thence engaged him in obscenities.
Lest you endure emerods and impotency, suffer to conduce not another into the licentiousness of a degenerate.
Lest you endure diseases and disorders of the prostate gland, suffer to bemire not the chastity of a woman, nor lead her into a way whereof she shall take up life like as a public woman.
Lest you endure the diseases that afflict the hairs of your head and the bone structures in the mouth, suffer to inflict not a scourging upon the head, nor countenance of another, nor maltreat beasts of burden, nor lowly creatures of the earth.
Lest you endure paralytic and rheumatic sicknesses, suffer to torment not, nor torture they that are confined to a ward in an infirmary.
Lest you endure every plague that shall visit upon the region wherein you dwell, suffer to obstruct not the path of the lame, nor mislead the blind, nor bring to naught the understanding of the deaf, nor curse the dumb, nor steal from the poor, nor consume the food of they that are lean with hunger, nor partake of the water intended for they that are great with thirst.
Lest you endure gimel's back and maladies of the brain and the pain thereto, suffer to enforce not hard labor upon others when you have reasoned within yourself that you shall compensate them with the meagerest of wages.
Lest you endure the loss of vision, and the shortening of the days of your life, suffer to disrespect not, nor do wrong by, nor dishonor either your father, or

your mother, or the elders.
Lest you endure diseases of the blood, suffer to drive not the multitudes, like as cows in a pasture, into a place wherein they shall be exploited and made use of for your selfish ends.
Lest you endure long, continuing diseases of the hands, suffer to design not an evil plot that shall extort wherewithal from others, nor injure the hands of another that shall see them atrophy.
Lest you endure ailments of the bone, disorders of the arteries, of the back and of the shoulders, suffer to give riddance to backbiting, antagonizing, and disparaging others.
Lest you endure pain in the head and the pressures upon the blood, suffer to abuse not, nor unjustly penalize maidservants, day laborers, nor the less fortunate amongst your brethren.
Lest you endure the accumulation of water in the body and the fever thereto, suffer to engorge not yourself feasting upon victuals and drinks procured by ill-gotten lucre from others.
Lest you endure internal maladies and diseases of the heart, suffer to bring not another unto heavy-laden grief and burdensome woe by reason of evil treachery and wickedness wrought from your hand.
Lest you endure filabration of the heart and the trembling of the limbs, suffer to cause not another to live in fear of your tyranny, oppression, or subjugation.
Lest you endure the sickness that debilitates the lungs insomuch that constricted breathing is aggravated by pain, suffer to disdain not, nor hold in abhorrence one that has committed himself unto a life of spirituality.
Lest you endure My rebuke upon your tongue that shall render it as speechless as the dumb, suffer of yourself that you shall *not* blaspheme My Laws, My commandments, nor My statutes, nor decry the divine words, deeds, good will, and the righteousness of My servants and Instruments.
Lest you endure the devouring disease that destroys life in the body, suffer of yourself that you desecrate not, nor obliterate My scriptural renderings, nor My sacred and holy revelations.

10. They that shall sow seeds of sorrow in others, shall reap sorrow in return.
They that shall sow seeds of discord in others, shall reap discord in return.
They that shall sow seeds of evil in others, shall reap evil in return.
They that shall sow seeds of wretchedness in others, shall reap wretchedness in return.
They that shall sow seeds of wormwood in others, shall reap wormwood in return.
They that shall sow seeds of dissension in others, shall reap dissension in return.

They that shall sow seeds of violence in others, shall reap violence in return.
They that shall sow seeds of fear in others, shall reap fear in return.
They that shall sow seeds of depravity in others, shall reap depravity in return.
They that shall sow seeds of strife in others, shall reap strife in return.
They that shall sow seeds of disconsolation in others, shall reap disconsolation in return.
They that shall sow seeds of turmoil in others, shall reap turmoil in return.
They that shall sow seeds of corruption in others, shall reap corruption in return.
They that shall sow seeds of confusion in others, shall reap confusion in return.
They that shall sow seeds of wickedness in others, shall reap wickedness in return.
They that shall sow seeds of anguish in others, shall reap anguish in return.
They that shall sow seeds of ill will in others, shall reap ill will in return.
They that shall sow seeds of hatred in others, shall reap hatred in return.
Albeit, they that shall plant seeds of joyousness in others, shall harvest joyousness in return.
They that shall plant seeds of concord in others, shall harvest concord in return.
They that shall plant seeds of goodness in others, shall harvest goodness in return.
They that shall plant seeds of uprightness in others, shall harvest uprightness in return.
They that shall plant seeds of kindness in others, shall harvest kindness in return.
They that shall plant seeds of amity in others, shall harvest amity in return.
They that shall plant seeds of virtue in others, shall harvest virtue in return.
They that shall plant seeds of good will in others, shall harvest good will in return.
They that shall plant seeds of peace in others, shall harvest peace in return.
They that shall plant seeds of righteousness in others, shall harvest righteousness in return.

11. I, God, envisioned the Law, and the Law is of Me, and whomsoever it shall be that shall transgress against My Law, shall have transgressed against Me.
I, God, created the Law, and the Law is in Me, and whomsoever it shall be that shall be disobedient to My Law, shall have been disobedient unto Me.
I, God, exalted the Law, and the Law has sprung from Me, and whomsoever it shall be that shall act in opposition to My Law, shall have acted in opposition unto Me.
I, God, established the Law, and the Law dwells eternally in Me, and whomsoever it shall be that shall live contrariwise to My Law, shall be

living contrariwise unto Me.

I, God, am the maintainer of the Law, and the center and the foundation of the Law are in Me, and whomsoever it shall be that shall be at variance with My Law, is at variance with Me.

I,God, am the support of the Law, and the excellence of the Law rests in Me, and whomsoever it shall be that shall be averse toward My Law, is averse toward Me.

I, God, am the judiciousness of My Law, and all Power is in Me, and whomsoever it shall be that shall reject My Law, shall be rejected by Me.

I, God, am the absolute verity of My Law, and all Righteousness abides in Me, and whomsoever it shall be that shall efface My Law, shall be effaced by Me.

I, God, am the glory of My Law, and all Sovereignty rules in Me, and whomsoever it shall be that shall expurgate My Law, shall be expurgated by Me.

I, God, am the absolute mercy of My Law, and all Strength and Might are in Me, and whomsoever it shall be that shall abhor My Law, shall be abhorred by Me.

I, God, am the certitude of My Law, and all Wisdom is in Me, and whomsoever it shall be that shall be blasphemous of My Law, shall be blasphemed by Me.

I, God, am the virtue of My Law, and all Perfection is in Me, and whomsoever it shall be that shall curse My Law, shall be accursed by Me.

I, God, am the indestructibility of My Law, and all Authority is in Me, and whomsoever it shall be that shall take in hand to destroy My Law, shall be destroyed by Me.

12. Woe unto those false witnesses who entered with naught into the world, yet gave unto it their evil swearing and perjury; for such souls as these shall depart from this life with naught less than a *mendak*'s sign for passage into judgment.

Woe unto those forgers of lies who entered with naught into the world, yet gave unto it their stealth and corruption; for such souls as these shall depart from this life with naught less than a countermark for passage into judgment.

Woe unto those oppressors who entered with naught into the world, yet gave unto it much anguish and misery; for such souls as these shall depart from this life with naught less than a cipher's measurement for passage into judgment.

Woe unto those warmongers who entered with naught into the world, yet gave unto it their ruination, ravage, and desolation; for such souls as these shall depart from this life with naught less than a rent guidon for passage into judgment.

Woe unto those idolaters who entered

with naught into the world, yet gave unto it their evil ritualism and graven images; for such souls as these shall depart from this life with naught less than a centaur's crest for passage into judgment.

Woe unto those persecutors who entered with naught into the world, yet gave unto it much lamentation, suffering, mass punishment, and grief; for such souls as these shall depart from this life with naught less than a *griffen* mark for passage into judgment.

Woe unto those sloths who entered with naught into the world, yet gave unto it lassitude and spiritual indigence; for such souls as these shall depart from this life with naught less than a livery seal for passage into judgment.

Woe unto those heretics who entered with naught into the world, yet gave unto it their disdain and quarreling, and their loathing of another's religious beliefs; for such souls as these shall depart from this life with naught less than a *basilisk* symbol for passage into judgment.

Woe unto those false prophets who entered with naught into the world, yet gave unto it their thievery, treachery, and adulterous deeds under a mantle of religion; for such souls as these shall depart from this life with naught less than a vulture's tray for passage into judgment.

Woe unto those fornicators who entered with naught into the world, yet gave unto it their lewdness and adultery; for such souls as these shall depart from this life with naught less than a *canes* mark for passage into judgment.

Woe unto those wretches who entered with naught into the world, yet gave unto it their depravity and vagrancy; for such souls as these shall depart from this life with naught less than a spoor sign for passage into judgment.

Woe unto those whoremongers who entered with naught into the world, yet gave unto it their adulterated revelment and vulgarity; for such souls as these shall depart from this life with naught less than a serpent's seal for passage into judgment.

Woe unto those lechers who entered with naught into the world, yet gave unto it their evildoings, covetousness and vice; for such souls as these shall depart from this life with naught less than a *bakra's* trace for passage into judgment.

Woe unto those talebearers who entered with naught into the world, yet gave unto it their idle talk and speaking in lies; for such souls as these shall depart from this life with naught less than a *tota's* mark for passage into judgment.

Woe unto those slaughterers who entered with naught into the world, yet gave unto it their fordoing and evil bloodshed; for such souls as these

shall depart from this life with naught less than the cypress symbol for passage into judgment.

Woe unto those workers of iniquity who entered with naught into the world, yet gave unto it a multitude of sin and evil; for such souls as these shall depart from this life with naught less than the falcon's cicatrix for passage into judgment.

Woe unto those property stealers who entered with naught into the world, yet gave unto it wickedness and pillage; for such souls as these shall depart from this life with naught less than a *tauras* mark for passage into judgment.

Woe unto those publicans who entered with naught into the world, yet gave unto it divers edifices wherein strong drinks, brawls, riotous exuberance, and evil temptations are raging; for such souls as these shall depart from this life with naught less than a raven's nevus for passage into judgment.

Woe unto those harlots who entered with naught into the world, yet gave unto it their vice-ridden brothels of obscenity and disgrace; for such souls as these shall depart from this life with naught less than a *suwar's* eye for passage into judgment.

Woe unto those perpetrators of violence who entered with naught into the world, yet gave unto it their lawlessness, their besiegement, and their rack and ruination, for such souls as these shall depart from this life with naught less than a leopard's stigma for passage into judgment.

Woe unto the envious who entered with naught into the world, yet gave unto it much discord, hatred and resentment, for such souls as these shall depart from this life with naught less than a *machchar's* sign for passage into judgment.

Woe unto the scorners who entered with naught into the world, yet gave unto it their contempt, ridicule, and cruelty, for such souls as these shall depart from this life with naught less than a scorpion's mark for passage into judgment.

Woe unto the fools who entered with naught into the world, yet gave unto it their silliness, folly, and absurdity, for such souls as these shall depart from this life with naught less than a jester's stripe for passage into judgment.

Woe unto the slanderers who entered with naught into the world, yet gave unto it their aspersion, calumny, and ill regard, for such souls as these shall depart from this life with naught less than an earmark for passage into judgment.

Woe unto the transgressors against My Law who entered with naught into the world, yet gave unto it a host of plagues, pestilence, sicknesses, afflictions, and disease; for such souls as these shall depart from this life with

naught less than a cleft lekythos for passage into judgment.
Woe unto the fallen ministers and priests, who entered with naught into the world, yet gave unto it their sacrilege, false piety, deceit, hypocrisy, and iniquitous deeds; for such souls as these shall depart from this life with naught less than a severed cross for passage into judgment.

13. Behold and bear in mind these Words, for I shall tell you of some eight and thirty of the hundreds of thousands of purgatorial regions in the nether worlds whereto they that have sinned and committed evil deeds and have caused others to suffer thereof shall go forth:
They that shall lay hold upon a poor man and inflict pain upon him, shall, after death and the judgment, be sent away unto a region of darkness, wherein they shall be besieged and tormented by beasts and nether entitites until remission of sin has been granted.
They that shall maliciously inflict punishment upon an innocent soul shall, after death and the judgment, be sent forth unto a region wherein they shall be smote, crushed, and rent asunder until remission of sin has been granted.
They that shall despoil another's wealth, shall, after death and the judgment, go forth unto a region wherein they shall be bound in cords of affliction, smote, and tread upon by the nether creatures therein until remission of sin has been granted.
They that shall deceive, despitefully use, and intimidate another, and appropriate unto themselves his lucre, shall, after death and the judgment, go forth unto a region wherein they shall suffer a torment that shall derange their understanding and their intelligence until remission of sin has been granted.
They that worship the body and disregard the soul, and they that covet and hoard worldly wealth, shall, after death and the judgment, be sent forth unto a region wherein they shall be tormented by creeping, crawling entities until remission of sin has been granted.
They that shall indulge their senses and adulterate them through abominations of the flesh, shall, after death and the judgment, be sent forth unto a region wherein they shall be assailed and tormented by serpents until remission of sin has been granted.
They that shall vilify and punish a righteous soul, shall, after death and the judgment, go forth unto a region wherein they shall be thrown into a cauldron that is heated by fire and brimstone, and shall remain therein until remission of sin has been granted.

They that shall bury alive a human being, beast, or foul of the land or of the air, shall, after death and the judgment, go forth unto a region wherein dust and dirt shall bury these that have killed, thereof in such manner that they shall not see, nor hear, nor endure aught less than the pain of suffocation until remission of sin has been granted.

They that have brought another low unto grievous suffering by reason of their hatred for him, shall, after death and the judgment, go forth unto a region wherein they shall be cast down into a vermin-ridden gutter, and they shall remain therein until remission of sin has been granted.

They that shall lay scourge upon their she-spouse and mercilessly smite her thereof, shall, after death and the judgment, go forth unto a region wherein nether entitites and beasts shall smite them, dash them onto the ground, and rent them asunder until remission of sin has been granted.

They that shall make an abomination of their espousals by adulterating their household with sinners, purveyors, sloths, wretches, and libertines, shall, after death and the judgment, be sent unto a region wherein these that have defiled the house wherein they dwelt, shall be made to reside in an edifice that shall be overrun with refuse, pestilence, ill wind, and vermin until remission of sin has been granted.

They that shall disfigure or mutilate the limbs of another, shall, after death and the judgment, be sent forth unto a region wherein they shall see their parts and members divided limb from limb. And though they shall cry out for relief, they shall not receive it, nor shall they 'die,' nor shall their agony and torment come to an end until remission of sin has been granted.

They that shall plunder villages and hamlets, and lay waste them in fire, shall, after death and the judgment, go forth unto a region wherein nether hounds shall follow them, set upon them, and claw them with nails and teeth until remission of sin has been granted.

They that shall maliciously slaughter an animal, shall, after death and the judgment, be sent forth unto a region wherein they shall assume the form of the animal that they slaughtered, and they shall be smote about the head and brought nigh unto death until remission of sin has been granted.

They that shall transgress against the laws of righteousness and justice, shall, after death and the judgment, be sent forth unto a region wherein they shall suffer in the tumult of a sea that is pervaded by thousands of aquatic carnivores until remission of sin has been granted.

They that shall engage in *kidiment-craft* and the infliction of pain and injury upon such a one that shall be

the victim thereof, shall, after death and the judgment, be sent forth unto a region wherein they shall be bound in fetters and wrapped in a grave shroud, and thrown into a furrow and left to lie therein until remission of sin has been granted.

They that shall perpetrate evil acts of violence, and shall engage in *Kshatriya*-terrorism in the world, shall, after death and the judgment, go forth unto a region wherein beasts shall hunt them for prey, and shall terrify them and break them asunder within their maw until remission of sin has been granted.

They that shall rob the righteous, the blind, or the poor man, shall, after death and the judgment, be sent forth unto a region wherein they shall be scorched within the pressure of burning tongs, and burnt in the fires that are prevalent in that region until remission of sin has been granted.

They that shall live uncontrite, sinful lives like as brutes, shall, after death and the judgment, be sent forth unto a region wherein they shall be thrown into a labyrinth filled with abominations and detestations, and whence no escape shall be possible until remission of sin has been granted.

They that spake in lies against another, mocked him and maltreated him, shall, after death and the judgment, be sent forth unto a region wherein they shall be cast down from a mountain peak onto the surface of a sea of glass that shall rent them asunder. Thereafter, they shall be gathered up, taken unto the mountain top and thrown down again. And this treatment shall continue in thuswise until remission of sin has been granted.

They that have smote and abused a house servant or a day laborer, shall, after death and the judgment, be sent forth unto a region wherein they shall be severely smote with a thrashing rod until remission of sin has been granted.

They that shall torment refugees, orphans, or outcasts, shall, after death and the judgment, go forth unto a region wherein tormentors are bound and cinctured in chains and placed upon a gridiron whereunto they shall be scorched until remission of sin has been granted.

They that have unjustly deprived another of food and water, shall, after death and the judgment, be sent forth unto a region wherein they shall suffer the agony of hunger and thirst whilst they behold a feast of plenteous food and drink that they shall never partake of until remission of sin has been granted.

They that shall abound in self glory, praise, and esteem, with contempt in their hearts for a righteous soul, shall, after death and the judgment, go forth unto a region wherein they shall be cast down into mire of brine,

and tormented therein until remission of sin has been granted.

They that shall make one a prisoner in his own household, or shall commit one unto confinement in an underground cell whereof no light nor sun shall shine, shall, after death and the judgment, be sent forth unto a region wherein they shall be hurled into an abyss filled with darkness, dust, and smoke from fire until remission of sin has been granted.

They that shall live with cruelty, meanness, greed, wickedness, and treachery in their hearts from day to day, shall, after death and the judgment, go forth unto a region wherein venomous, nether creatures shall attack and vex them until remission of sin has been granted.

They that shall feign spirituality and righteousness, and thence hasten unto a way whereof they shall indulge in sin, fornication, lewdness, gluttony, and abominable revelment, shall, after death and the judgment, be sent forth unto a region wherein a swarm of vultures shall pierce them with razor-edged beaks after they have placed fast hold upon these wicked ones and brought them low unto death. Albeit, they shall not die, nor shall their ordeal cease to be until remission of sin has been granted.

They that shall go forth swift away from the path of righteousness to engage in infidelistic worship of worldly wealth and of the body, and shall give of themselves unto fornicated ritual, shall, after death and the judgment, be sent forth unto a region wherein they shall be thrown swift into a bottomless pit wherein they shall not cease to fall until remission of sin has been granted.

They that shall offer, against his will, one that shall become a human sacrifice in the propitiation of a god, or of a demoniac mentality shall, after death and the judgment, be sent forth unto a region wherein they shall be cast down unto diabolical entities for their repast until remission of sin has been granted.

They that shall foolishly misthink themselves to be gods, whilst they shall lead another into a sea of sin and abomination, and take him far from the shore of righteousness and the Divine of life, shall, after death and the judgment, be sent forth unto a region wherein fools are cast into a river of fire and brimstone to remain therein, until remission of sin has been granted.

They that shall maliciously smite a child and render it unto pitiable suffering, shall, after death and the judgment, go forth unto a region wherein they shall be smote and bedraggled in the mire of wastage, stones, and thorns until remission of sin has been granted.

They that shall take delight in abusing

helpless, lowly creatures, shall, after death and the judgment, be sent forth unto a region wherein these that have harmed helpless, living entitites shall be wounded by pins and arrows until remission of sin has been granted.

They that have taken a vow to serve in My temples and holy places, and have, by reason of evil passion, fell unto the way of wickedness, selfishness, greed, and fornication, shall, after death and the judgment, be sent forth unto a region wherein these that have fallen unto the ways of the world shall be bound to a stake and tormented by fire until remission of sin has been granted.

They that have maltreated oxen of the field whilst placing a heavy yoke and burdensome weight upon them, or have demanded mercilessly that a servant labor on whilst they wotted it to be well nigh unto physical intolerance, shall, after death and the judgment, go forth unto a region wherein they shall be fettered about their necks with millstones and thrown into an ocean of fluid from pores of the skin of they that had been overwrought by them until remission of sin has been granted.

They that spake false, evil prophecies, whilst proclaiming themselves to be diviners and messengers of the gods, shall, after death and the judgment, be sent forth unto a region wherein all manner of beasts and serpents shall attack and torment them until remission of sin has been granted.

They that shall wear a vestment like as a holy man, thus that they live off the almsgiving of others, shall, after death and the judgment, be sent forth unto a region wherein parasites and verminous diseases shall grow and thrive upon and within them until remission of sin has been granted.

They that shall abhor the way of righteousness insomuch that they shall lead others into the wilderness of sin and evil whereunto they shall not want to see the tableland of goodness and holiness, shall after death and the judgment, be sent forth unto a region wherein these that abhor righteousness shall be led into a forest inhabited by *behemoth* herds that shall prevail against them and trample upon them until remission of sin has been granted.

They that shall worship false gods and idols, or shall bow down in praise of a demon, or shall embrace a diabolical religion, shall, after death and the judgment, be sent forth unto a region wherein idolaters are smote, rent in twain, and cast down into an orifice of darkness until remission of sin has been granted.

SUPREME LIGHT

14. Whosoever shall refuse My Light, shall have refused his spiritual sight.

Whosoever shall deny My Existence,

shall have denied his very existence.
Whosoever shall reject My teachings, shall have rejected his spiritual hearing.
Whosoever shall refute My knowledge, shall have refuted this spiritual speaking.
Whosoever shall disdain My wisdom, shall have disdained his spiritual understanding.
Whosoever shall bear false witness against My Instruments, shall have bore false witness against his own spiritual becoming.

15. My supreme Light is like unto a sun powerful enough, if besought in the proper manner by the multitudes, to burn out egotism and ignorance from the body of mankind.
My supreme Light is like unto a mighty Refuge to the souls who are poor in heart and spirit, and who have prayed that I would vouchsafe unto them the shelter of My Mercy, guidance, assurance, and Light.
My supreme Light is like unto a restorative balm that can cure all afflictions of sorrow and grief, and heal every anguished heart.

16. My supreme Light shall disperse all the clouds of nescience from the minds of those who shall diligently travail for attainment of divine realization.
My supreme Light shall brighten the hearts of those who shall suffer and travail to earn My mercy and My Grace, thus that I may confer upon them the Ultimate Consciousness and Illumination.
My supreme Light shall bestow peace, blessedness, and holiness upon those who have surrendered their hearts and their finite intelligence unto My keeping, and unto My Supreme, Infinite Intelligency.

17. To the wise I dost declare thus:
Abide in the Light of My salvation, wisdom, and righteousness.
Seek refuge in Me, and keep Me ever installed within the sanctuary of your heart.
Dwell upon My Mysteriousness, My consciousness, perfection, and bliss.
Recount My glories, opulences, and excellences.
Remember Me with faith, trust, and devotion.
Ponder upon My magnificence, and My effulgent radiance.
Keep your eye upon the Supreme Goal of life, and your ear attuned unto the hearing of My revelations, and partake of My Causeless mercy and loving-kindness from the chalice of My supreme, Redeeming Grace. And keep your heart intent upon ascending to My Almighty Fortress of everlasting peace, absolute bliss, and unparalleled strength that eternally stands fast to shelter, sustain, and guard you henceforth and forevermore.

18. I am the Light of lights and the *One and Only* Creator of Creators. I am the Supreme, Absolute God of gods, and the Supreme Witness, Consciousness-life, existence, and endurance of all cosmoses.
I am the Ancient, Eternal Lord of Lords, and the Progenitor of quadrillions of universes that issue forth daily from the pores of My Skin.
I am the Foundation stone, and Pillar of strength, and the Almighty Lord and Controller of all power, energy, time, space, and the *Beyond.*
I am the Omnipotent, Omnipresent, Omniscient, INCREATE God, Whose Mystery is known only to Myself.
I am the Giver and Director of all life.
I am the Absolute Sovereign and the Source of all intelligence, wisdom, power, perfection, energy, knowledge, peace, mercy, happiness, everlasting bliss, and Immortality. And verily, I say unto you that before time, I WAS; and throughout the beginning and continuation of every creation, I absolutely AM, and after the destruction of every creation, I forevermore shall BE.

*

Thus concludes the closing chapter of scriptures in the second book of "Endless Wisdom."

Book Three

IN THE UNIVERSE

Chapter 1

THE *Supreme Lord spake thus of creation in the universe saying:*

2. When it came to pass after the beginning of creation, I decreed that all the souls destined to become embodied as human beings be prepared for their exodus into the world hereby: I declared that unto each soul that shall make an appearance on earth for the first time thereat, would be given an endowment of equal shares of intelligence, virtues, and talents thus to begin the sojourn unto the earth with similar qualities, and with naught whatsoever in the way of attributes that shall be greater than those of another.

When it came to pass that these souls would depart from Me, I decreed that they be sent forth in forgetfulness to exist, walk, and dwell upon the earth thereof to test whether they would wander in the wilderness of confusion, sin, or evil, or whether they would rent in twain the veil of worldly illusion enshrouding the Ultimate Reality of My Supreme Life and realize their divinity thereto. Hitherto, not many souls have returned unto Me, albeit I had declared before I sent them forth into the world, that whensoever they shall return unto the Place of their Origin, I would restore them unto their infinite, divine state of consciousness, and would grant them a conferment of everlasting liberation and life, forasmuch as they shall not go out again, nor shall they suffer death, sorrow, grief, nor pain, for all the trials and tribulations of life shall be no more.

3. When it came to pass, hundreds of trillions of solar years ago, before this universal creation was brought forth, the Creator, the first born being in the universe—one of My exalted Instruments—surrendered his heart's desires at My Feet. Thereafter, he suffered to undertake tapasya for 1,000 celestial years, and even whilst engaged thereof, he humbled himself in deep reverence before My Presence, offering Me obeisance and praise.

And as it is in his offertory that is inscribed with *sutras,* and unto this very

day, the Creator doth extol Me through prayers and worship with great reverence. Nonetheless, in this world many persons who shall never measure up to a fraction of a cubic inch of the Creator's stature, magnitude, or life, are too proud and unregenerate to humble their hearts in surrender to Me.

EARTHLIFE

4. In consequence of the length and breadth, and the degree of one's misdeeds thereof, troubles shall prevail upon one and follow him all the days of his life until he suffers to unfetter himself from the way of unrighteousness.
Albeit, whensoever one eschews evil and all the temptations of the world, and devotes himself unto spiritual life whereby all manner of sin shall be overcome, one may hasten forth thence unto the throne of My Mercy, Salvation, Realization, and Light.

5. My judgment of tests, trials, and tribulations is naught other than a goad that chastens sincere souls toward the realization of the divine consciousness within them.
My judgment of tests, trials, and tribulations is naught other than an instrument of My Mercy that quickens sincere souls to seek attainment of the knowledge that shall accord their spiritual light, awareness, and realization.
My judgment of tests, trials, and tribulations is oftentimes naught other than a mirror unto oneself whereof one shall behold clearly wherefore he suffers, and whence his correction doth come, and thereto learn the lessons he must needs learn, thus that he shall not venture again onto the path of unrighteousness.

6. By virtue of My Law whereunto I deemed that My divine spark of life shall rest within the coffer of every heart, all persons have been endowed with the selfsame right and privilege to strive for divine attainment. Wherefore, a person ought to go forth unto the unfoldment of the illuminating resplendence of his divinity and thence, one ought to abide ever in the radiance of his soul's infinite, divine light.

7. A fool's doctrine is that he shall derive happiness apart from the path of righteousness, and he believes this insomuch that he will hasten forth even unto the ends of the earth in search of ephemeral joys.
A fool's creed is that gold is the wherewithal that shall vouchsafe his lasting enjoyment for as long as he shall live.
A fool's haven is a den of iniquity wherein talebearers, idolaters, miscreants, sloths, revolters, slanderers, oppressors, and adulterers gather together.

A fool's happiness doth lie in procuring fornicated revelment, unjustly reproaching others, bearing false witness against others, casting lots, and bringing forth evil to prevail against others.

Howbeit, a fool's judgment set forth from My Hand is that such a one shall never realize, nor perceive of, even in a dream, what true happiness is, nor whence he shall obtain it, nor whereof is its Source.

8. In this world, many persons are loath and wroth to exert themselves thereof to take in hand to go forth unto the way of spiritual life, and they are averse to laboring in the field of righteousness in the least manner for the extraction of their sensory defiled mentality and their decayed morality. Albeit, these indolent persons are wont to declare, oftentimes and without reservation, that they 'need help'.

9. By virtue of My Law, no soul whomsoever he may be, great or small, shall realize his ultimate fulfillment through any Source other than Me.

By virtue of My Law, all knowledge, wisdom, science, intelligence, and understanding that have their being and expression in those who are recognized as philosophers, world leaders, mathematicians, astronomers, orators, sages, cantors, instrumentalists, men of war, captains, judges, or kings, heretofore had, and forevermore shall have their origin, continuation, and *end* in Me.

10. The earth is the land whereto I have called you forth to take unto your hand the sacred endeavor that shall vouchsafe your devotion for Me, and the grant of divine realization and immortality.

The earth hereat and now, is the only land whereon one may vie with his opponents that shall manifest hither and within him as sin, deceit, enmity, and sloth, and bring them forth unto annihilation. Whomsoever it shall be that doth thus, and thence establishes himself in devotion for Me, the veil of his ignorance shall be rent and his soul's eternal Place with Me shall be made known, and I shall award him My Emblem and Supreme award of divine, everlasting Life.

CONFLICTION

11. The multitudes suffer in the wake of the mass driver, the mass indoctrinator, the mass despoiler, and the mass destructor.

12. The destruction and the devastation from wars in the world have been like unto disease in My Body of humanity, thereof. And in those wars, legions of soldiers, that are like unto cells of My Body, were brought

low unto suffering, disconsolation, and death.

Oftentimes, the abhorrence of war is mutually shared by thousands of soldiers from all sides, together with reproach cast against one another's government for having brought all of them forth unto the evils of war. And notwithstanding their efforts to endure the misery and desolation that dost come from war, I have beheld a host of soldiers go forth weary, constricted, hither dehumanized.

13. Hereat on earth, men of war have fought in battle and have labored most of the days of their lives thereof thus to become proficient in the ways of war. Howbeit, such men, after having gained many victories in battle and the acclaim thereto, are always unprepared for their losing battle with death.

14. An assemblage of revolters in America had taken in hand to set forth a declaration wherewith to bring to pass, resistance in defiance of personal injustices that prevailed against them. They gathered together men, women, and children thus that they would be trained in the ways of defense and retaliation.

An assemblage of vile patriots in America conspired together thus to lay hold upon those revolters and bring the men forth thereof, unto colonizational imprisonment whereby they would be prevailed heavily against daily, and brought low unto mental derangement insomuch that they would proclaim themselves to be 'sons of war.' And thence, whensoever it may come to pass that a confrontation of war shall involve America, she could send forth away from herself those 'sons,' and wish that they never return.

Nonetheless, all those revolters' efforts shall come to naught. All those vile patriots' machinations shall come to naught, for naught whatsoever shall succeed, and naught whatsoever shall survive save I sanction it. For verily America, the earth, the heavens, all the universes, and all the life therein have their existence, consciousness, and life through the potency of a single cell of My BEING, and are completely subordinate to My Will and Absolute Control. Moreover, if I deem it thus, this material universe that appears like unto a dust particle mounted upon a pinhead, verily shall forthwith be destroyed by My Glance, alone. And in consequence therewith, no one should undertake to prevail against another in a conflict to rectify sociological ills, unless deputed by Me, lest he be confronted by the fury of My rebuke.

15. Those forgers of lies who falsify their mantle of cultural pride, loyalty, and their pledge to bring to pass the correction of human injustices whilst

deceiving their own brethren, have subjected themselves to the suffering visitation of My wrath that shall be kindled against them, and wrought against them until the day whereunto their deceit shall be laid waste.
Those corrupted public officeholders in whom evil and dishonest administration is a way of life, one, that bringeth forth much suffering and grief to others, have, as well, subjected themselves to the suffering visitation of My wrath that shall be kindled against them, and waxen strong against them until the day whereunto their evil shall be laid waste.

16. Blessed are they that shall be warriors at the level of heart. Blessed are they that shall be victorious in a conflict against their enemies that shall prevail against them in the form of conceit, avarice, selfishness, feudalism, ignorance, hatred, pride, covetousness, envy, vice, indolence, egotism, delusion, lust, passion, gluttony, and all manner of sin and evil, for the victors shall reign triumphantly evermore in peace, blessedness, harmony, and bliss.

RELIGIONISM

17. The fools those idolaters be that judge and bringest forth evil to prevail against others by reason of their faith, traditional codes, and creed.
The fools those hypocrites be that judge and betray others by reason of their spiritual beliefs and commitment.
The fools those oppressors be that judge and persecute others by reason of their religious faith and principles thereto.
The fools those slanderers be that judge and bear false witness against others by reason of their indigenous background and dialect.
The fools those sacrilegious wretches be that judge, speak in lies, and lead others astray unto spiritual ruin.
Nonetheless, all such fools of whom I have spake, shall not go unchastised by Me. Forasmuch then in ages past, as I have maintained thenceforward, that one shall not judge, nor condemn others, lest he be judged and condemned by Me.

18. Woe unto those false prophets and declarers of truth who are contemptuous of My judgment and the Instruments of My judgment.
Woe unto those false prophets and declarers of truth who walk not in the way of the wise, nor the righteous, nor the godly.
Woe unto those false prophets and declarers of truth who are in no wise servants of Mine, nor devotees of Mine, for verily, they are My enemies that shall not escape the chastisement wrought by My Hand whereby they

shall be brought; nor shall they avoid being crushed beneath the wheels of the chariot of death, whereunto they shall be ground into the mire of barren, desolate, unconscious life.

19. Those forgers of iniquitous lies who feign sanctity and piety afore the tree of life, and who dost indulge their senses in the consumption of abominations of the flesh behind the tree thereof, are amongst the legions of fools in this world that shall never behold the beauty, nor shall they be accorded the fruits of Divine life thereof, nor shall they go forth unpunished by Me, so long as they abide in the shadows of ungodly, hypocritical, spiritual life.

20. Whomsoever it shall be that shall begin his quest for divine realization, need not become confounded by the manifold volumes of literature on religious doctrine. Albeit, much of My scriptural revelations require the exegesis of such a one who is versed in esoteric knowledge. Nonetheless, whomsoever it shall be that doth wish truly to acquire sacred knowledge and wisdom ought to seek and approach a true spiritual preceptor and petition him to lead and guide you unto the path whereunto you shall achieve divine knowledge, wisdom and understanding, and the devotion whereby you shall attain divine realization.

21. Hermeticism and occultism lead not unto the Goal of life.
Thaumaturgy and spiritualism lead not unto the Goal of life.
Soothsaying and clairvoyance lead not unto the Goal of life.
Telepathy and astral departures are not paths to the Goal of life.
Siddhis and mysticism are not paths to the Goal of life, inasmuch as psychical perception oftentimes engenders a consciousness of egotism in one, and forthrightly causes many of such ones to hasten forth unto the road to iniquitous deeds.
Hence, one ought not undertake to develop mystical powers, for all such phenomena ought to serve only as mediums wherethrough one may develop divine awareness, consciousness, and perception whereunto he may attain devotion for Me.
By virtue of My unlimited, Supreme Power, that is the Source of Life, Energy, Soul, and Breath in all universes, all the mystical and psychical manifestations are nonetheless implements wrought from My Hand whereby I implant seeds of spiritual potency in souls thus that they may strive for the unfoldment of divine knowledge and realization, and thence travail for attainment of Me.

22. One ought to atone for the sins and the abominable deeds one has worked from his hand, lest My Wrath

prevail upon him and cast him into the flames of My rebuke and My chastisement.

One ought to atone for his vileness that has caused others to fall into iniquitous ways, lest in the time of My visitation he shall perish in its wake.

One ought to atone for bearing false witness against others, lest I smite his tongue in suchwise that he shall speak like as the dumb and the confounded.

One ought to atone for the harm that one doth that shall maim the limbs of others, lest I break his bones in suchwise that he shall crawl and not again walk another day of his life.

One ought to atone for the evil that shall cause others to lose their eyesight, lest I bedim his vision insomuch that he shall be as sightless as the born blind that have never seen the light of day.

One ought to atone for the wickedness that shall cause others to lose their hearing, lest I trouble his hearing insomuch that he shall not hear as he had once heard beforetime, for he shall be like unto the born deaf that have never heard aught whatsoever of a sound in their lives.

One ought to atone for leading others to stray from the straight path of righteousness onto the crooked path of unrighteousness, lest I cast him down unto the ground and rain condemnation upon him.

One ought to atone for reasoning within his heart that he is the wisest and the most eloquent of orators, lest I confuse his mind insomuch that he shall have the countenance and the mind of a dullard, and he shall speak with the tongue of a fool.

One ought to atone for the diseases that have befallen the body by reason of one's greed, depravity, and evildoing, lest I cast him down into a den of pestilence and sore sicknesses.

One ought to atone for the abominations of the flesh whereto one has defiled his mind and has caused his senses to hasten forth in want of congress, lest I punish his mind with the scourge of My reproach and bring him down unto troublesome affliction.

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Thus concludes the beginning chapter in the third book of "Endless Wisdom."

SACRIFICE

Chapter 2

HE Supreme Lord spake thus of sacrifice on earth saying:

2. Forasmuch as sacrifice may be grievous unto the heart and troublesome unto the spirit, one ought not faint thereof. One ought to pray unto Me saying, 'Lord grant me the strength whereby I, of this sacrifice shall maintain steadfast in faith and committed in trust unto Thee.'

Forasmuch as sacrifice may rest heavy-laden upon the heart and bind one's spirit in cords of affliction, one ought not turn unto divers ways whereunto one shall forsake his sacrifice for consolation from others.

Forasmuch as sacrifice and the suffering thereto shall render one anew and transform one in spirit, one ought not fear a loss of selfhood, nor dread being scorned by others.

Forasmuch as sacrifice and the tribulations thereto may bring forth the mind unto doubting and reasoning within itself that sacrifice shall not gain one's attainment of wisdom and understanding thereof, one ought to eschew the evil that casts doubts upon the steps wherethrough one must pass before he may go forth unto the realm of divine knowledge and awareness. And in accordance therewith, one ought to sacrifice even greater thereof, thus that he may adhere to My statutes and Laws, believe in them, and verily, have *faith* in them.

3. By virtue of sacrifice, and by My Law, one shall be vouchsafed the strength, faith, and courage that shall send him forth unto building his true foundation, one, that shall not be moved by storm, nor quake, nor destroyed by the passage of time, nor by death.

By virtue of sacrifice, and by My Law, one shall be vouchsafed the preparedness of men of war insomuch that one shall have enough spiritual strength and weaponry to bring all his enemies prevailing as ignorance, delusion, and temptation against him down low unto annihilation.

By virtue of sacrifice, and through My Mercy, the fetters of one's sins shall be cut, and the evil that binds one to the ways of the world shall be rent asunder.

By virtue of sacrifice and through My

Mercy, the dross of worldliness, unrighteousness, conceit, and sloth within one, shall be scathed, and sanctification, wisdom, and light, granted.

4. Whensoever one sacrifices his undivine life for a divine life, know for a certainty that the suffering from his sacrifice shall never reach his soul, forasmuch as the soul—one's true *self*—knows not pain, nor the agony of one's afflictions, nor tribulations, and know for a certainty that the mental and physical sheathes that obscure the virtue of one's soul, may verily suffer in the ordeal of sacrifice. Nonetheless, the soul who is pure bliss, energy and light, who is not born, nor brought low unto decrepitude nor decay, who suffers not from one's birth, disease, old age or death, who is affected not by one's sin or evil, who is burnt not in the torturement of My rebuke that is waxen strong against My enemies, who cannot be reduced to ash by the flames of My suffering condemnation that shall be kindled against those that transgress against My Laws and statutes, who shall not be punished by the weapon from My armory that bringeth forth bitter destruction upon those who sacrificed and bowed down to demons, and not to the One Who is their God, who shall not be diseased by the sore sicknesses nor the confoundment of mind sicknesses that shall visit with long continuance upon those that workest their hand in evil against others, who shall not be cut in twain by the sword of My chastisement that shall smite unto death those false prophets and gods that get wealth and fame whilst speaking in lies and declaring themselves to be God, and who shall never be destroyed by aught whatsoever in this world, or in the universes, other than by what I Myself alone, shall have wrought from MY Hand.

5. They shall be thrice blest these that sacrifice and purify their lives in surrender to My Will, whereunto they shall receive divine guidance, assurance, wisdom, and understanding.
They shall be thrice blest these that remove the dust from the mirror of the mind, insomuch that they shall behold the inner radiance of their souls.
They shall be thrice blest these that hew out guile, wormwood, loathing, and other abominations from their hearts and install divine virtues therein thus that their hearts and their spirits may be rendered pure and sincere whilst they speak and whilst they go forth hither and yon.
They shall be thrice blest these that unfetter themselves from the bondage of iniquity and the ways of the world, and betake themselves unto the path that shall lead to righteousness thus that they may follow in the footsteps of the godly.

They shall be thrice blest these that sacrifice and deny themselves insomuch that they shall have hastened themselves forth unto the attainment of vast resources of fortitude, humility, forbearance, courage, faith, fearlessness, trust, and spiritual strength.
They shall be thrice blest these that gave riddance to their consciousness of 'I and mineness', forsasmuch as when it is sent apart from them, notwithstanding the temptation that they shall be confronted with, they shall not be brought down low unto sin, evil, nor unto My judgment.

6. Whensoever one shall sacrifice and suffer to render himself unto complete obedience to My Will, he need not fear that My judgment shall be of such manner whereof it cannot be borne, nor need he reason within his heart that he shall not succeed in what I shall tell unto him that he doest, nor need he become troubled or affrighted in spirit if I should summon him forth to take unto his hand, a great work.
Whensoever one shall surrender his finite desires unto the injunctives of My Will and unto the behests of My judgment, it shall come to pass that I shall vouchsafe unto such one, the realization and the sight to behold the divinity, consciousness, inner radiance, and perfection that is one's soul.
Whensoever one shall commit his heart and his spirit unto My keeping, I shall bring forth unto his consciousness the divine knowledge, wisdom, and understanding that shall transcend the bounds of all worldly knowledge, wisdom, and understanding.
And thence, if such a one shall not transgress against My judgment, nor stray into the wilderness of worldliness-life, notwithstanding his mortal form, ultimately, I shall empower him with infinite reasoning, discernment, esoteric knowledge, perception, awareness, and intelligence, and I shall accord him the Grace whereunto he shall go thenceforward unto eternal life, realization, liberation, and thence, unto attainment of Me.

7. Sacrifice is the crucible whereunto multitudes of sins of the mind are burnt into attrition, and thence cast out.
Sacrifice is the suffering that shall quicken one unto the understanding that one cannot go forth unto the Light of My Redemption if he has not fitted himself for it thereof through sacrifice.
Sacrifice is the destruction that bringeth iniquitous foes that shall have taken residence within one's heart, low unto death.
Sacrifice is the divine conflagration that shall burn all manner of treachery, wickedness, and sloth in one's life to a cinder.

Sacrifice is the instrument of purgation that shall put forth one's adulterous reasoning and evil desires of the heart and mind to rout.
Sacrifice is the prod that chastens one and sends one forthwith unto the path of righteousness.
Sacrifice is the scourge of admonition that shall be like as one's recompense for his offenses and misdeeds.
Sacrifice is the rod of expiation that shall smite unto nullification the reproach for wrongdoings and abominable deeds one shall have taken in hand.
Sacrifice is the goad of correctitude that shall set one's foot aright onto the straight and narrow path, and vouchsafe his atonement for the remission of sin.

8. Whomsoever it shall be that shall be void of sacrifice, shall in no wise go forth in reverence.
Whomsoever it shall be that shall be void of reverence, shall in no wise go forth in peace.
Whomsoever it shall be that shall be void of peace, shall in no wise go forth in surrender.
Whomsoever it shall be that shall be void of surrender, shall in no wise go forth in devotion.
Whomsoever it shall be that shall be void of devotion for Me, shall in no wise go forth in the fullness of My Grace, forasmuch as if one is void of devotion, whereunto I shall not bestow My Grace upon him, one shall in no wise attain knowledge and wisdom, nor divine realization, nor everlasting life.

9. Unto My Sovereignty and unto My Absolute judgment whereupon the Fortress of My Supreme Strength and Might stands, verily I say thus that ye sacrifice of yourself for salvation's sake.
Unto My Sovereignty and unto My Absolute judgment whereupon My eternal mansions in the heaven worlds exist, verily I say thus that ye sacrifice of yourself for righteousness' sake.
Unto My Sovereignty and unto My Absolute judgment whereupon My Omnisciency prevails, verily I say thus that ye sacrifice of yourself for realization's sake.
Unto My Sovereignty and unto My Absolute judgment whereupon My Omnipotency pervades, verily I say thus that ye sacrifice of yourself for redemption's sake.
Unto My Sovereignty and unto My Absolute judgment whereupon My Omnipresence commands, verily I say thus that ye sacrifice of yourself for mercy and devotion's sake.

UNIVERSALITY

10. Whensoever it shall come to pass that men have spiritually educated themselves, it shall be to the benefit of

all mankind.
Whensoever it shall come to pass that men have dispersed the clouds of their nescience at the dawn of sanctification and righteousness, such men shall forthwith be a benefit to all mankind. Whensoever it shall come to pass that men have turned away from the evils and temptations of the world, verily, such men shall find favor in My Sight, forasmuch as they shall have contributed to the peace, harmony, universal brotherliness, and to the general commonweal of all mankind.

11. Whensoever it shall be brought to pass that the peoples of the East and those in the outer bounds thereof, and the peoples of the West and those in the outer bounds thereof dost gather together to form a world alliance for humankind benevolence and theological development, humanity shall receive forthrightly the edification and the attainment of a host of divine qualities that it doth stand in need of.
In accordance therewith, the peoples who dwell in the western region of the earth, who are wont to an abundance of the wealth of the world and who have a predilection for charitable undertakings, could forthrightly bring to pass the alleviation of much of the grievous distress of those in the eastern region thereof, by providing them with building materials in the interest of divine administration.
Thereupon, the peoples who dwell in the eastern region of the earth, who are wont to a lack of means of support, and yet are dedicated to spiritual life and to relief of human suffering, could bring to pass the eradication of much of the spiritual indigence of those in the western region of the earth, by sharing with them their spiritual knowledge most needed thereof to instill commitment and dedication in them, and by endeavoring to set in needs within their hearts the encouragement that shall send them forth unto the quest for spiritual realization and attainment.

12. Hereat on the earth in these present times, I heard a *rabbi* after he read from the *Torah* unto all that were gathered together in the congregation saying unto them, 'Let us seek the goodness and blessedness of God's Mercy and lovingkindness, for they are in our midst for all to partake of, and for all to share. Let us seek Him in the temple of holiness where we may offer our worship, our supplications, and our prayers of thanksgiving. Let us seek Him in the Sanctuary of sanctuaries, for there we may be blessed to receive God's wisdom and His light, and all that may be imparted to us therein. Let us seek Him in the silence of the day or the night, for we must realize that His Presence is with us always. . . . O God, our

Father Who has shown us Thy Strength and Might, and the wonders of Thy Hand, we thank Thee, and we pray that Thou will lead us to the land of Thy everlasting Glory that is our eternal Home in Thee forevermore.'

Thence, I heard a grecian monk read from the *Philokalian* scriptures to all those that were gathered together thereof saying unto them, 'Ye all must pray the prayer to God that shall give ye release from the cords of sin. Ye all must pray the prayer to God for the remission of sin through His Grace, and for mercy that shall grant ye peace. Ye all must pray the prayer to God that He shew compassion upon ye one and all, and that when ye depart from this life, He shall take ye up as in a cloud unto Heaven wherein ye may live forevermore in His Glory, His Light, and in His Grace.'

And thence, I heard a monk that had come forth thereof from the land of India recite *vedic mantrams* to all those that were gathered together thereof saying unto them, 'We all come from the Absolute, Bhagavan God, Who is our very life, and the Soul of our very lives. God is the One without Whom we cannot exist for even one day, and from Whom we receive the light of intelligence and wisdom. God is the divine Source of our being, consciousness, and existence. All those present here in this assembly who have not had some realization of God, should strive to discover the Divine Reality within you and around you, through your prayers and meditations, through perseverance, and through submission to His Will. For then the shadows of the unreal in life will fall away of themselves and the true Reality that is the Lord will shine forth in all its splendor and glory . . . O Lord, grant that we may go forward everyday until we will meet Thee and come to know Thee as our very own. And grant that we may receive Thy blessings of peace, wisdom, understanding, bliss, liberation, and immortality.'

All these souls that had spake thus and prayed unto Me, have found great favor in My Sight by virtue of the affirmation of their belief in Me, the One God, by virtue of the articles of their faith that dost proclaim that many paths lead unto the Ultimate Goal of life, and by virtue of the ecclesiastical council that was established unto the appreciation of the underlying concord and unity of world religions.

Before it came to pass that they would conclude their services, the *rabbin,* the *monastic,* and the *sannyasin* had taken in hand to set forth all together, a devotional service wherein each in the way that was his wont, offered Me oblations and praise; and entreated Me to bring forth all hearts in humanity unto

divine peace, catholicity, harmony, good will, and universal brotherly love.

JNANA

13. In this day and age, six philosophers undertook to read some of My ancient *vedic* scriptures that I had delivered to *rishis* in the *Himalayas* during the *Satya Yuga.* Nonetheless, all the philosophers admitted that they had not heretofore encountered such authoritative scriptural literature. Thence, they all proclaimed that they could arrive rationally at deductive conclusions, howbeit thence, they all declared that they, to all intents and purposes, could not arrive at inductive ones because their ignorance was prevailing. Notwithstanding, more advanced thinkers than themselves and many cosmic beings above the earth, including some of the great gods, have read the *Vedas* time and time again until it did come to pass that they understood them. Even the Creator, Himself, received My decree to read the *Vedas* after he had completed 1,000 years of *tapasya.* Albeit, by reason of his own want of knowledge, he read the *Vedas* thrice before he came unto full understanding of them.

14. Insofar as *Vedas, Quran,* Bible, *Zend Avesta* and other religious texts that contain knowledge of Me have been set forth, *jnana,* or spiritual knowledge, by My Law, shall never equal nor excel *bhakti* and *prema.* For verily, I shall say unto you that by virtue of My love for humanity and for My devotees, I have incarnated in the world, notwithstanding the execution of My judgment that must take place on earth in every Age, nonetheless to bestow My supreme love, My *prema* in abundance, upon the souls that had prayed that I would return again unto the earth.

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Thus concludes the second chapter of scriptures in the third book of "Endless Wisdom."

SUPREME AFFIRMATIONS

Chapter 3

THE *Supreme Lord spake thus saying: 'Now hear My Words whereunto I shall have spake My affirmations on the power and glory of the recitation of My Names thereof.'*

2. In the beginning was the Word and the Word was then, and forevermore shall be Mine. And the Word whereof I have spake is none other than I, Myself.

Heretofore, I had preordained that in this day and age ceremonial rites, observance of scriptural injunctions, oblations in fire, and other sacred commemorations may pass away, albeit, what passeth not away on the day when it shall be brought to pass that the anchor of the universe shall break, that the heavens shall be rent in twain, that the hammer of the world shall be broken, and that the fire shall be sent forth to bring the universe down unto destruction, is My Word declared upon My immutable Law whereunto I decreed that I, the Supreme God, shall ever incarnate in the sacred *pranava* that is the sound of the universe, and the sound of the universe is Om.

I shall ever incarnate in the sacred syllable that is the vibration of the universe, and the vibration of the universe is Om.

I shall ever incarnate in the sacred energy that is the primordial *force* of the universe, and the primordial force of the universe is Om.

I shall ever incarnate in the sacred power in all universes, and the sacred power in all universes is Om.

I shall ever incarnate in the sacred invocation that has brought to pass the creation in all universes, and the sacred invocation that has brought to pass the creation in all universes is Om.

I shall ever incarnate in the *Word* that is the life-breath of the universes, and the *Word* that is the life-breath of all universes is Om.

I shall ever incarnate in the sacred embodiment that is the soul of all universes, and the sacred embodiment that is the soul of all universes is Om.

I shall ever incarnate in the sacred incantation that maintains order in the universes, and the sacred incantation that maintains order in

the universes is OM.

3. Whensoever one recites a mantra that invokes My Names and My Energy, one can attune himself to the vibrational force and the infinite powers that are manifested in them. Whilst reciting a mantra of Mine, it can be brought to pass that one shall behold sound that shall become form, and wave patterns go forth to awaken one's *chakras* of consciousness. And in accordance therewith, one ought to chant My Names, for verily, there is divine power in them, insomuch that there can come forth unto one's being an awareness of one's divinity, a bestowal of divine virtues and perception, a release from the bondage of sin, and oftentimes, quittance from the tribulations that would have prevailed against one for his offenses and evildoings.

Moreover, the divine power inherent in My Names destroys multitudes of sin, evil desires, delusions, and temptations. It can cast out evil influences that trouble the heart and the mind, it can transform and make one anew in spirit, and can send one forth up hither unto exalted, holy places wherein one can envisage Me. For verily:

The absolute power in My Names is like unto a healing balm that cures grievous sicknesses and diseases of the mind.

The absolute power in My Names purifies the heart and mind.

The absolute power in My Names rents evil and adulterous thoughts asunder.

The absolute power in My Names can bring one forth unto the attainment that shall vouchsafe divine realization, illumination, peace, sanctity, bliss, and immortality.

The absolute power in My Names shall bestow upon one the faith, courage, and the fearlessness that one shall need in the hour when death shall overtake him and send him forth unto My Abode of Death.

4. Inasmuch as the fragrance of holiness issuing forth from a garland of My Names can deliver souls from delusion and the bondage of the world, the multitudes can receive the grant of My Salvation, and can be therefore lifted up unto the tableland of My Mercy.

Inasmuch as the strength and the power in My Names are like unto a mighty Refuge that can guard and shelter souls, the multitudes can be kept safe and free, within its confines, from all the evils of the world.

Inasmuch as the sacred fire-element immanent in My Names can burn sloth, loathing, wickedness, and guile to ash, the multitudes can receive the purification they most need, and thence they shall gain the perception

that shall unfetter them from the ways of the world.

Inasmuch as My glory and My virtue are manifest in My Names like unto My sword of correction that has smote down *crores* of evil oppressors, the multitudes can be liberated from a host of sins and delusions.

5. One ought to devoutly recite My Names, for of such is the sacrifice that shall send forth one unto the path of redemption.

One ought to devoutly recite My Names, for of such is the river whereupon one may oar his boat unto the shore of enlightenment and divine realization.

One ought to devoutly recite My Names, for of such is the gateway that opens unto eternal peace and infinite blessedness.

One ought to devoutly recite My Names, for of such is the Light whereof one may envision his soul's divinity.

One ought to devoutly recite My Names, for of such is the 'singleness of eye' wherethrough one shall behold the soul's self illumination.

One ought to devoutly recite My Names, for of such is the Comforter that shall bestow peace, refuge, and solace upon one, and the infinite strength that faileth not.

One ought to devoutly recite My Names, for of such is the doorway wherethrough one may go forth unto attainment of the wealth that is greater and more precious than all the wealth of the world.

One ought to devoutly recite My Names, for of such is the crucible wherein sorrow, dejection, and despair are burnt to ashes.

One ought to devoutly recite My Names, for of such is the nectar of Immortality whereunto all souls may partake of, and gain release from the round of birth and death.

One ought to devoutly recite My Names, for of such is the sanctuary wherein one may install Me upon the altar of devotion.

One ought to devoutly recite My Names, for of such is the communion whereunto one may be blessed to share the consecrated offerings from My Table.

One ought to devoutly recite My Names, for of such is the sacrament whereby one may receive sanctification and the fullness of My Mercy.

One ought to devoutly recite My Names, for of such is the ransom, whereof one may get deliverance from a host of sins.

One ought to devoutly recite My Names, for of such is the divine fragrance whereunto one shall become ensheathed in garlands of living, unfading, infinite flowers of righteousness.

One ought to devoutly recite My Names, for of such is the citadel wherein one shall be sheltered under My divine watch and protectorship.
One ought to devoutly recite My Names, for of such is the haven whereunto one shall dwell in quietude, tranquility, and peace.
One ought to devoutly recite My Names, for of such is the harbor whereof tumultuous storms, winds, and the waves of the world shall not bring forth harm unto one.
All ought to devoutly recite My Names, for of such is the sword of Mine that shall hew out of the body of humanity all the evils and sins of the world, and thereafter the souls therein shall be replenished and strengthened by My divine Assurance and My absolute Guardianship.

6. Blessed are they that shall reverently chant My Names, for *They* shall vouchsafe the ambrosia of divine wisdom.
Blessed are they that shall bear witness to the power and the glory of chanting My Names, for They shall anoint with the oil of divine understanding.
Blessed are they that shall abide in the resplendent light of chanting My Names, for They shall bring forth the peace, the radiance and the bliss of infinite realization.
Blessed are they that shall propitiate Me with consecrated, devotional chanting daily, for such souls as these shall overcome all temptations of evil and shall become purified from sin.
Blessed are they that acknowledge My Names as not different from Myself, for They shall proclaim My unfailing help in the time of trouble and in the time of need.
Blessed are they that shall plant divine seeds, whilst chanting My Names, in the soil of righteousness, and shall water it from a vessel of devotion, for they, the devoted, shall reap the divine harvest of everlasting bliss, peace, and eternal life.

7. Notwithstanding all that I have spake unto you thus far of the power of recitation, of the absolution of sins, of the infinite endowments, and of the salvation and the liberation that one shall obtain thereof by virtue of reciting My Names, verily, those offenders that transgress against the laws that appertain to My Names shall stand subject to My judgment that shall bring condemnation and chastisement.
Now therefore hear My Words, for verily those offenders that shall be subject to the visitation of My judgment are they that have not faith, nor reverence for My Names; those offenders that shall be subject to the

visitation of My judgment are they that compel others to recite My Names who respect not Them, nor believe in Them; those offenders that shall be subject to the visitation of My judgment are they that unjustly differentiate between My Supreme Names and My divine Names; those offenders that shall be subject to the visitation of My judgment are they that are blasphemous of the Holy Ghost that is none other than My very Soul; those offenders that shall be subject to the visitation of My judgment are they that swear upon the glory and the greatness of My Name and falsify their pledge of devotion to It, whilst committing sacrilegious deeds and going forth in pursuance of abominations of the flesh; those offenders that shall be subject to the visitation of My judgment are they that decry recitation of My Names, and reason within their hearts that scriptural and philosophical knowledge, or mystical undertakings in spirituality shall excel reciting *mantrams* of Mine; those offenders that shall be subject to the visitation of My judgment are they that have presumed the recitation of My Names to be naught other than sentimentalism; those offenders that shall be subject to the visitation of My judgment are they that declare that the recitation of My Names are set at naught; those offenders that shall be subject to the visitation of My judgment are they that have not reverence for the recitation of My Names even after it was brought to pass that They have been heard by such ones; those offenders that shall be subject to the visitation of My judgment are they that believe not in My sacred Dispensations nor revelations appraising them to be like as things of naught; those offenders that shall be subject to the visitation of My judgment are they that have vilified the sacred words uttered by the Instruments and servants that I have sent forth into the world, and, those offenders that shall be subject to the visitation of My judgment are they that, after many days of their chanting of My Names had come and gone, were abounding in an ocean of 'I and mineness', were bereft of a vestige of humbleness, and were void of the least reverence for My Names.

DEATH AND LIFE

8. Death shall not be a refuge to anyone who reasons within his heart that all his miseries shall end when it is brought to pass that he shall depart from his body, for verily, one shall go thenceforward unto misery of long continuance, if when he dwelt on the earth, he had not walked in the way of redemption.

Death shall not be a shield to anyone

who reasons within his heart that all his troubles shall end when it is brought to pass that he shall depart from his body, for verily, one shall go thenceforward unto troubles of long continuance, if when he dwelt on the earth, he had not walked in the way of righteousness.

Death shall not be an escapement for anyone who reasons within his heart that all his sorrows shall end when it is brought to pass that he shall depart from his body, for verily, one shall go thenceforward unto sorrows of long continuance, if when he dwelt on earth, he had not walked in the way of godliness.

Death shall not betoken My mercy to anyone who reasons within his heart that all his tribulations shall end when it is brought to pass that he shall depart from his body, for verily, he shall go thenceforward unto tribulations of long continuance, if when he dwelt on earth, he had not walked in the way of reverence for Me.

9. Life ought to be an expression of the absolute beauty of divine light in the world thereof, and death need not be a reflection of the uncomeliness of darkness in the world.

Life ought to be an expression of the absolute beauty of divine peace in the world, and death need not be a reflection of the uncomeliness of anguish in the world.

Life ought to be an expression of the absolute beauty of divine understanding in the world, and death need not be a reflection of the uncomeliness of confusion in the world.

Life ought to send one forth unto the excelsior heights of divine bliss, and death need not hasten one forth unto the abyss of lamentations.

Life ought to send one forth unto the excelsior heights of divine felicity, and death need not hasten one forth unto an abyss of grievous afflictions.

Life ought to send one forth unto the realm of My infinite peace, and death need not bring one low unto the region of torturement.

Life ought to bring one nigh unto the realm of My infinite Mercy, and death need not bring one low unto the region of condemnation.

Life ought to bring one nigh unto the realm of My infinite blessedness, and death need not bring one low unto the region of accursedness.

Life ought to bring one nigh unto the realm of My infinite Grace, and death need not bring one low unto the region of reprobation.

10. Death shall overtake all created beings, be they rich or poor, young or old, wise or foolish, great or small, courageous or fearful, a sage or a publican, willing or unwilling, male

or female, a thief or an almsgiver, proud or lowly, content or discontent, stalwart or decrepit, diseased or well, awake or asleep, and send them forth unto the region of Death.

Death shall gather together all created beings, be it at the beginning of the day, at noontide, at eventide, or in the midnight hour, and send them forth unto the region of Death.

Death shall execute the created beings, whether they are sewing, weaving, spinning, kneading, baking, engraving, moneychanging, mining, building, surveying, plowing, planting, milling, harvesting, or whether they are preparing, arranging, putting together, taking apart, or going forth hither and yon, and shall send them forth, all of them, unto the region of Death.

11. In the ancient days and thereafter, I deemed that My judgment of death shall be waxen strong against the souls that shall commit a multitude of iniquitous deeds.

In the ancient days and thereafter, I deemed that all the workers of sin and iniquity would, after death had befell them, be sent forth to suffer for atonement of their sins in purgatorial regions until the day had come to pass when they would be released thereof, and taken forth upwards unto seraphic, celestial realms wherein they would abide in peace, splendor, and the glory of heavenly life void of pain, suffering, and sorrow, and would forthwith partake of the fruits of whatsoever of good deeds done on earth.

In the ancient days and thereafter, I deemed that when the expiration of time in those angelic realms had come to pass, these souls would return unto the earth to re-embody again thereof.

And in accordance therewith, I deemed that the round of death and re-embodiment would recur again and again until mortals verily shall have awakened from their *mayaic* dream, and thence, gone forth unto attainment of liberation, realization, and deathlessness.

12. When it shall come to pass that an infant issues forth stillborn from the womb, verily, the soul that was embodied thereof during gestation received recompense for misdeeds that he had done in his previous life, and has gone forth unto the next step in his evolution.

When it shall come to pass that a child's life of a few years has been brought low unto death, verily, the discarnate soul has received recompense for the sins that he had committed in his previous life, and has gone forth unto the next degree in his evolution.

When it shall come to pass that a youth, whom many had thought

would surely attain the age of maturity, has died from disease, verily, the discarnate soul has received recompense for the misdeeds of his previous and present life, and has gone forth unto the next stage of his evolution.
Albeit, above and beyond mortal causes of death, one ought to ponder upon the query of 'wherefore has the life door of a child become closed and his death door opened unto him?'

13. Like unto a man that clothes himself in a new article of dress, the soul in man enters the human life clothed in a new physical sheathe.
Like unto a man that clothes himself in several articles of dress, the soul is clothed in several sheathes thereof that are the causal body, the etheric body, the astral body, and the physical body.
Like unto the way whereof a man divests of his torn or worn garment and puts again another one on, the soul divests of, nay, discards its torn or aged physical garment, never to wear it again, after death has come to pass.

14. Death is a form of victory for a soul, when he shall attain freedom from the bondage of the material body.
Death is a form of victory for a soul, when he shall obtain release from the fetters of the world.
Death is a form of victory for a soul, when he shall be delivered from the consciousness of 'I and mineness'.
Death is a form of victory for a soul, when he shall overcome all evil and temptation in the world.
Death is a form of victory for a soul, when he shall become freed from karma and the bondage of *maya*.
Death is a form of victory for a soul when he shall become liberated from the wheel of birth and death. Wherefore?, for the reason that a soul shall go forth unencumbered by a material embodiment; for the reason that a soul may go forth removed from the cords of suffering and afflictions in the world; for the reason that a soul may go forth in full realization of his true, spiritual self that is akin to Me and not to the body; for the reason that a soul may go forth to receive the rewards that I shall have held in store for him; for the reason that a soul may go forth unto a life of great freedom, wisdom, knowledge, and enlightenment, and for the reason that a soul may go forward unto great works that I shall put forth unto his hand.

15. Woe unto the souls that slip into the orifice of death embracing the memory of their family ties.
Woe unto the souls that slip into the orifice of death mourning over their evil-gotten wealth and possessions that cannot be brought forth with them unto the realm of the dead.
Woe unto the souls that slip into the

orifice of death foolishly reasoning within their hearts that their lamentations shall vouchsafe their quittance from sin. Forasmuch as when these souls shall be brought face to face with the god of Death, the Administrator of My judgment, to receive a verdict that they shall rightfully deserve, mark ye well in that, neither shall the families that were left thereat in the world by the departed, nor their wealth, nor their selfish lamentations, alter the execution of retribution. Yet, verily I say unto you that peace shall be with the souls that enter the orifice of death, and go thenceforward unto infinity absorbed in the selfsame spirit of faith, devotion, and surrender that was their life's offering unto Me.

Verily I say unto you that peace shall abide in the souls that enter the orifice of death, and go thenceforward unto infinity committed in the selfsame spirit of dedication to the behests of My Will, that was their life's adherance unto, and the declaration of their trust in.

Verily I say unto you that peace shall rest in the souls that enter the orifice of death, and go thenceforward unto infinity consecrated in the selfsame spirit of remembrance of Me with great reverence that was their life's affirmation of their devotion to Me. These souls shall not see the god of Death, nor shall they go nigh unto his court of justice, forasmuch as their faith, trust, surrender, and devotion shall have vouchsafed unto them the divine blessedness of eternal peace, bliss, light, and life.

16. By virtue of My absolute Law alone, created life that inhabit the earth as fowl, fishes, and beasts, are all going forth unto their annihilation.

By virtue of My absolute Law alone, all created life that inhabit the earth as woman, man, serpents, and insects, are going forth unto their annihilation.

By virtue of My absolute Law alone, all created life that inhabit the astral worlds as seraphic beings, angels, *devas,* and ghosts, are going forth unto their annihilation.

By virtue of My absolute Law alone, all created life that inhabit the universe as cosmic gods, are going forth unto their annihilation.

By virtue of My absolute Law alone, the Creator in this universe, notwithstanding his life that shall not cease to be after more than 311 trillion years, is going forth unto his annihilation.

17. The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that have lived selfless, consecrated lives throughout

the ages.
The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that maintained steadfast in faith and committed in trust unto Me throughout the ages.
The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that have been obedient to My ordinances and commandments throughout the ages.
The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that have complied faithfully with the injunctives of My Will throughout the ages.
The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that have resisted evil and the temptations of the world throughout the ages.
The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that have been dedicated and loyal to Me and unto My behests throughout the ages.
The souls to whom the keys to the mystery of life and of death shall be vouchsafed are they that have been longsuffering in true reverence and devotion for Me throughout the ages.

18. Whensoever it shall be that death shall befall one and take him forth unto the realm of the dead, in no wise shall worldly remedies bring him back therefrom and return him unto the place wherein he dwelt.
Whensoever it shall be that death shall befall one and take him forth unto the realm of the dead, in no wise shall another's evokings of the departed soul, or the use of talismans bring him back therefrom and return him unto the place wherein he dwelt.
Whensoever it shall be that death shall befall one and take him forth unto the realm of the dead, in no wise shall another's lamentations over a dead body, nor sympathy for oneself, bring him back therefrom and return him unto the place wherein he dwelt.
Whensoever it shall be that death shall befall one and take him forth unto the realm of the dead, in no wise shall one who stretches forth his hands, selfishly beseeching Me to restore to life his 'dearly loved one,' see him come back from the dead and resume life in the place wherein he dwelt.

19. A man of means had despised the poor insomuch that he suffered to keep himself apart from them on earth when he lived thereon. This man of means, after his death, was bereft of his worldly wealth and had been taken away to purgatory by the attendants of the god of Death only to suffer for his sins. Albeit, this 'dead' soul reasoned within himself that he would rather die than exist in purgatory or wheresoever without his wealth.
Nonetheless, in purgatory, he pitiably

searched therein for some soul, nay, a poor soul, even, to 'die' with.

20. Whether one gleans or almsgives, the foreboding of death is with him.
Whether one stands or moves, the foreboding of death is with him.
Whether one goes forth or returns hither, the portent of death is with him.
Whether one labors or rests from his labor, the portent of death is with him.
Whether one dwells in the darkness of knowledge or in the light of knowledge, death resides with him.
Whether one dwells in comfort or distress, death resides with him.
Whether one dwells in peace or disquietude, death resides with him, inasmuch as a created being cannot live without the thought of death, nor the approach of death, nor shall he live after the embrace of death.

21. My Supreme, Increate Life is the Creator of life and the Progenitor of death and of time. And death cannot affront Me with a shadow of itself, nor can life continue to exist anywhere without My sanction.
My Supreme, Increate Life, is the All-knowing Witness and the Absolute Consciousness-Life above all others, insomuch that neither life, nor death, nor aught whatsoever else in the universes can be conducted or executed upon without My knowledge, nor shall aught whatsoever of a design for life or death be hidden from My judgment, nor aught whatsoever of a concealment of life or death escape My Hearing or My Sight, nor shall aught whatsoever of a plan for life or death be wrought by another's hand in defiance of My Absolute Will.

22. Disease cannot kill. Plagues cannot kill. Wars cannot kill. Arrows cannot kill. Shells cannot kill. Fire cannot kill. Asphyxiation cannot kill. Trauma cannot kill. Starvation cannot kill. Decrepitude cannot kill. Grief cannot kill. Decay cannot kill. *Death* cannot kill. And verily I shall tell you that naught whatsoever, whereto I have spake, shall cause aught other than a change in one's life; forasmuch as only I, GOD alone, can Kill.

DIVINE LIGHT

23. My Light is the Light of the earth, and the Light of all worlds and universes.
My Light is the glorious Resplendence that emanates from My Body of luminous power that doth cause the light from thousands of suns to appear like unto the flame of a candle.
My Light shall never be darkened by clouds, nebulae, nor by the proximity of a planetary body, nor by aught else in creation.
My Light is the Source of energy

whereof all that have eyes that see can behold color, forms, and the length and breadth of all that shall appear before them.

Albeit, from My Light has sprung forth the sun whom I decreed to be the one and the only supplier of light to this material universe, and without whom, beforetime, no human being, earthward, saw aught clearly visible without a lighted torch after nightfall.

24. By virtue of My divine Light, many souls have gone forth unto the day whereto they have envisioned their own soul—their true self—and they have realized it to be a divine spark of My absolute Life.

By virtue of My divine Light, many souls have rent in twain the veil of ignorance that had enshrouded the true beauty and Reality of Life from their sight.

By virtue of My divine Light, many souls have attained the perception whereby they visualized and understood all that I set forth before their spiritual eye; albeit, oftentimes they were taken into the mysteries of life and shown thereof what a host of exalted beings has not seen, nor shall ever see.

By virtue of My divine Light, many souls have hastened forth unto the throne of My Mercy and have been vouchsafed the blessedness thereof.

By virtue of My divine Light, many souls have been purified in the scathing of their heart, mind and spirit, insomuch that no sin, nor evil can abide therein.

By virtue of My divine Light, many souls have awakened unto the realization that they can imbibe the nectar of My knowledge and My wisdom, and become freed from the cords of affliction and a multitude of sin.

By virtue of My divine Light, many souls have surrendered their all upon the altar of sacrifice thus that they may suffer to attain devotion to Me, alone.

By virtue of My divine Light, many souls have never once turned again unto the path of unrighteousness that, at one time, kept them bound hand and foot to the ways of the world.

By virtue of My divine Light, many souls attained the consciousness whereby they saw the whole of the material universe as a manifestation of *maya,* My illusory Energy, aye, the selfsame Energy that had cast them low unto sin and delusion before it was brought to pass that they received My Light.

By virtue of My divine Light, many souls have earned the privilege whereby they may abide in the sun of My Glory, Compassion, Mercy, and Peace, forevermore.

25. Whomsoever it shall be that shall follow the path whereon My light

shineth, shall forthrightly be vouchsafed the knowledge whereby he shall clearly see that his soul is void of attachment, delusions, and misery, and that one needs never to reason within his heart that his body is his *self,* nor be wanting in the understanding that his *self* and My Supreme Self dost dwell together in the same heart. And with this understanding, one ought not go forth in life enveloped in a cloak of separateness nor loneliness.

Whomsoever it shall be that shall follow the path whereon My Light shineth, shall someday be vouchsafed the Mercy wherewith to realize that I am the One Supreme God Whose divine Light has never grown dim, Whose redeeming Light has never faltered, Whose guiding Light has never failed, Whose absolute Light shall never undergo transformation, Whose infinite Light shall never be obscured, and Whose Supreme Light shall never be prevailed upon, nor diminished.

Whomsoever it shall be that shall follow the path whereon My Light shineth, shall someday come unto the realization that My Light is the Dispeller of darkness, that My Light is the transcendent Bestower of My Mercy, that My Light is the herald of illumination, enlightenment, divine perception and understanding, and that My Light is the Supreme, all-glorious Resplendence that can brighten every heart and accord everyone unto whom I have told, thuswise of the wonders of My glory, the blessedness of divine awareness, assurance, consciousness, and bliss.

26. Before one can unfold the waters of illumination that emanate from My Light, he must suffer to realize his unity with Me, and he must suffer to visualize that all the souls in creation come from Me, and dost rest in Me.

Before one can unfold the waters of illumination that emanate from My Light, he must suffer to arise from his worldliness-sleep of yesterday, and go forth unto his spiritual awakening today.

Before one can unfold the waters of illumination that emanate from My Light, he must suffer to set his foot aright on the straight and narrow path that leads not unto the edifice of delusion, sin, and evil.

Before one can unfold the waters of illumination that emanate from My Light, he must suffer to toil long in the field of righteousness thus that he may cultivate devotion for Me.

Before one can unfold the waters of illumination that emanate from My divine Light, he must suffer to unshackle the fetters of worldliness

whereto his mind was chained to loathing, envy, covetousness, deceit, sloth, fornication, and sin.

Before one can unfold the waters of illumination that emanate from My Light, he must suffer to entreat Me for the purification that shall bring forth unto his being, a scathing that shall burn to ash his desire for the abominations of the flesh that have impaired his mind and festered his spirit in greed.

Before one can unfold the waters of illumination that emanate from My Light, he must suffer to someday receive My Salvation that shall vouchsafe unto him the knowledge that I, alone, am the only Reality, and the understanding that there is naught else other than Me, and that if heaven should forthwith come unto dissolution together with what doth remain in this cosmos and all others, I, alone, shall exist and endure *forevermore.*

LIBERATED BEINGS

27. I shall engage in the liberty of all beings, whereto they are quickened unto travail for attainment of the liberated state of life.

I shall engage in the liberty of all beings whereto I grant the Mercy that shall encourage them to strive for obtainment of freedom from the bondage of the world.

I shall engage in the liberty of all beings whereunto the souls that shall attain to the liberated state of consciousness, shall realize that it is by far superior to all of their former states of consciousness.

I shall engage in the liberty of all beings whereunto the souls that attain liberation shall be vouchsafed the knowledge and the wisdom that shall be by far superior to all worldly knowledge and wisdom.

I shall engage in the liberty of all beings whereby the souls that attain liberation shall be granted the realization wherewith to dwell in infinite life, time, and space, and shall come to know them to be by far superior to all their former conceptions of life, time, and space thereof.

I shall engage in the liberty of all beings whereunto the souls that attain liberation shall be endowed with divine intelligence, peace, awareness, and bliss, and shall verily know that they are by far superior to their former understanding of intelligence, peace, awareness, and bliss.

28. My judgment of trials, tests, and tribulations that shall prevail upon one, is a prod wrought by My Hand to hasten the steps of they that stand at the threshold of liberation.

My judgment of trials, tests, and tribulations that shall prevail upon one, must not be mistook for a harvest reaped from ill-sown seeds.

My judgment of trials, tests, and tribulations that shall prevail upon one, ought to be welcomed like unto the way whereof the night welcomes each new day's dawn.
My judgment of trials, tests, and tribulations that shall prevail upon one, ought to be received with reverence like unto the way whereof the tiller of the soil receives with reverence the rainfall that shall cause fruits and vegatation to come forth in abundance.

29. Verily, generations have come and gone forth without a covenant set forth from My Hand that assures them that they shall obtain a human birth.
Verily, generations have come and gone forth without their having received the knowledge that shall secure their freedom from suffering, disease, and decrepitude.
Verily, generations have come and gone forth without their having known that mankind must strive to attain the realization whereby they shall be freed from the wheel of birth, death, and transmigration.
Verily, generations have come and gone forth without their having understood that My Plan for them is of such that they may all someday become liberated beings.
Verily generations have come and gone forth without their having attained the awareness that they are of My Light, and that they all verily have the right to attain divine liberation, whereunto they shall be blessed to dwell in the Sovereignty, Perfection, and the Resplendence of My Glory.

30. A liberated being ought to forsake the association of family, friends, or foes who frequent divers dens of thieves, fornicators, or talebearers.
A liberated being ought to remain unfettered to worldliness and to all manner of evil and temptation.
A liberated being ought to set himself apart from all workers of iniquity lest he fall unto evil ways.
A liberated being ought not go forth unto any dwelling nor reside nigh unto one whereof the dwellers therein are purveyors of abominations of the flesh, strong drinks, and fornicated wares.
A liberated being ought to remove himself forthwith from any gathering wherein he is beset by wickedness, depravity, and sin.

31. One ought to travail for the goal of liberation whereunto he shall receive the endowment of eternal life.
One ought to travail for the goal of liberation whereunto he shall be investitured with a new Name.
One ought to travail for the goal of liberation whereunto he may blessed to live in a form that is like unto My

Form.
One ought to travail for the goal of liberation whereunto he shall wear new raiment and a crown of light.
One ought to travail for the goal of liberation whereunto I shall grant one the Grace whereof he may abide with Me, and may survey the wonders of My Glory.
One ought to travail for the goal of liberation whereunto he shall forevermore dwell with Me in the Supreme, Eternal, heavenly Realm of My effulgent Light, Peace, Holiness, Perfection, Bliss, Splendor, Blessedness and everlasting Life.

32. Liberated beings that dwell upon the earth are freed from bondage of karma and the round of birth and death.
Liberated beings that dwell upon the earth have successfully transcended all the dualities of life.
Liberated beings that dwell upon the earth have long since rent the veil of worldly life asunder.
Liberated beings that dwell upon the earth are the possessors of five plus six that are, to wit: *vidya, shraddha, bhakti, dharma, prema,* and *sathya, shanthi, sri, asanga, tejas,* and *ananda.*

33. When it shall come to pass that liberated souls shall traverse the outer bounds of the earth, after departing their bodies thereof, they shall come forth up hither unto the tableland of eternal Life. Forasmuch as I shall ever remain in constant communication with them, they shall have the liberty to roam about this universe in freedom and in peace.
When it shall come to pass that I shall summon a liberated soul to go forth into the material world to administer unto the needs of others and guide them onto the path to liberation, know for a certainty that his service in humanity shall be a sacrifice thereof; forasmuch as it shall be a sacrifice not for his sake, nor for Mine, nonetheless thus it shall be for the spiritual betterment of all mankind.

34. The gateway to liberation shall never be opened unto the oppressors that have brought suffering, evil, and affliction down upon others.
The gateway to liberation shall never be opened unto the transgressors that have sinned against My Laws and have rejected them in despite.
The gateway to liberation shall never be opened unto the fornicators that have bemired themselves in the mud of worldliness insomuch that they are content to dwell therein.
The gateway to liberation shall never be opened unto the idolaters who worshipped demons, and who were void of the knowledge that I held them all in abomination.
The gateway to liberation shall never

be opened unto the workers of iniquity that gained the reward of the world whilst they lost their souls.

35. One ought not reason within his heart that his body is a vehicle for revelment and iniquitous deeds, for they shall surely lead one into the bondage of sin and evil.
One ought to go forth in faith and trust in the knowledge that the body was meant to serve as one's instrument of sacrifice for the consecration of his life in devotion to Me.
One ought to persevere faithfully onward until he reaches the confluence of self realization and liberation.
One ought to suffer the body to become not an edifice of fornication and abominations whereunto one verily shall be brought low unto defilement and disease.
One ought to allow the body to go forth unto the purification whereunto one shall be sanctified in heart, mind, and spirit.
One ought not cause the body to take unto itself the sin of committing evil acts of violence against others, lest I shall visit such a one with a fury that shall bring unto his being a judgment that he never shall forget.
One ought to keep the body-temple, that is the dwelling place of the soul, turned away from the evils and the temptations of the world thus that one shall never be bound by sin and delusion whereunto one shall forfeit his divine right to attain eternal liberation and life.

36. At the end of the life of the universe, I shall decree that its dissolution shall come to pass.
Verily, everything from the highest planetary system, down to the lowest nether region shall be destroyed in fire by My chief Instrument of destruction, lord Siva.
Brahmaloka, one of the most exalted of worlds in the universe, the abode of the Creator, shall be reduced to ash. The earth, moon, and stars shall fall down after they have been scorched to death in the terrible devastation. And verily, all other created life thereof together with the remaining parts of the universe shall be felled by the most powerful incineration wrought by the hand of lord Siva. And thereafter the fire thereof shall burn itself out after a hundred years have come to pass.
Nonetheless, eternally liberated souls shall not die in that conflagration, nor shall they suffer from the threat of it, for they shall be brought forth unto My Indestructible, Eternal, Absolute, Deathless Domain whereunto they shall wear the crown of Life, Peace, and Bliss Everlasting.

37. Fear not to tread upon the path that leads to the goal of liberation, for liberation shall not be won by those

who have not faith in Me, nor trust, nor belief in Me.
Despair not, nor weary of the journeying, for liberation shall not be won by those who fall by the wayside of life into divers paths of confusion and ignorance.
Yield not to temptation, nor go forth unto the ways of sin, for liberation shall not be won by those who shall not overcome their weaknesses for the evils of the world.
Dread not to travail in faith with great perseverance ever upwards until you reach the summit of the mountain of spiritual life, for liberation shall not be won by those that have not the strength to endure until the end.

38. Dwell in loyalty and obedience to My Will.
Abide by My Laws and ordinances.
Believe in the righteousness of My statutes and decrees.
Trust in My judgment and My commandments.
Walk in the ways of the godly that can illumine your pathway.
Draw nigh unto the assembly of the wise who delight in hearing My glories and My *lilas* expounded by sages.
Go forth in steadfast faith and devotion, and persevere faithfully onward with your eye upon the goal until you reach your journey's end in Me.

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Thus concludes the third chapter of scriptures in the third book of "Endless Wisdom."

WISDOM

Chapter 4

THE *Supreme Lord spake thus of sacred codes of wisdom saying:*

2. Blessed are they that shall reach My Star.
Blessed are they that shall stand upon that Holy Ground.
Blessed are they whom the gates of the holy City thereon shall be opened unto.
Blessed are they that shall see the steps of the City.
Blessed are they that shall go forth unto the alcove therein.
Blessed are they that shall enter the antechamber therein.
Blessed are they that shall be summoned by Me to enter unto the Sanctuary of My transcendent Radiance.

3. One that has faith, yet has not humility, is like unto an ocean basin desiccated of abounding waters.
One that is dutiful, yet has not discipline, is like unto sheep that oftentimes stray into the wilderness.
One that hears My revelations, yet hears not with his heart, is like unto a cutter who quarries stone that shall never see, nor hear.
One that declares himself to be a servant of man, yet, has not love for humanity, is like unto a body bereft of life-breath.
One that doth profess that he believes in My Words, yet has not reverence, nor respect for Them, is like unto a false witness whose speaking in lies shall be the cause of his own upbraiding.
One that shall proclaim himself to be a servant of Mine, yet has not devotion for Me, is like unto an uncontrite sinner who is an abomination in My Sight.

4. Avarice is the dust that bedims the brilliance and the worth of a valued gem.
Avarice is the sarcophagus wherein the virtues of otherwise honorable, kindly men are sealed.
Avarice is a cleft in the earth wherein the morality of once upstanding, noble men is buried.
Avarice is the disease that shall bring the body low unto grievous suffering.
Avarice is the flame that causes men to burn inside with desire for another's house and lot.

Avarice is the evil that causes the mind to dishonor one's family insomuch that one becomes an enemy within his own household.

5. The wise dost suffer to possess the strength of a lion and the gentleness of a lamb.
The wise dost suffer to obtain the forbearance of an elm tree and the humility of a blade of grass.
The wise dost suffer to attain the lofty austereness of the *Himalayas* and the quiet solitude and tranquility of a lake.
The wise dost suffer to attain the steadfast faithfulness of the sun and the calm reserve of the moon.
The wise dost suffer to achieve the patience of *Job* and the fortitude of *Prahlad.*
The wise dost suffer to become endowed with the virtues of the denizens of heaven and the generosity of the mother earth.

6. The incense of the soul is like unto the scented vapors of frankincense and myrrh that verily purify the atmosphere and the upper airs.
The unguent of the soul is like unto a healing balm that doth make well one's ill-oppressed mind and heart.
The essence of the soul is like unto a sacramental offering that doth issue forth its holy, sacrosanct perfume from the oblationary fire.
The anointing oil of the soul is like unto the fragrance of the jasmine and the rose that doth bespeak that within one's heart there is a garden of consciousness-bliss whence they have come.

7. Cherish not the body more than the soul, for the body has come forth from the dust, and unto dust it shall return.
Suffer not for the sake of the body, more than for the sake of the soul, for the body has come forth from the dust and unto dust it shall return.
Love not the undivine in life more than the divine in life, for the undivine in life has come forth from the dust, and unto dust it shall return.
Seek not the impermanence of life more than the everlasting of life for impermanence has come forth from the dust and unto dust it shall return.
Cleave not unto the way of ungodliness more than godliness, for ungodliness has come forth from the dust, and unto dust it shall return.
Follow not the path of unrighteousness more than righteousness, for unrighteousness has come forth from the dust, and unto dust it shall return.
Thirst not for water from the well of earthly life, more than that of spiritual life, for earthly life has come forth from the dust, and unto dust it shall return.
Seek not the council of the unwise more than that of the wise, for the

council of the unwise has come forth from the dust, and unto dust it shall return.
Long not for the plenitude of worldly life more than that of divine life, for the plenitude of worldly life has come forth from the dust, and unto dust it shall return.

8. Treasure peace like unto the way whereof the morning stars treasure the warmth from the sun.
Treasure divine virtues like unto the way whereof the planetary bodies in the universe treasure the light from the sun.
Offer Me a dedicated life like unto the way whereof My Instruments reverently offer Me dedicated service.
Offer Me consecrated oblations like unto the way whereof My servitors offer daily their consecrated oblations unto Me.
Yearn for devotion for Me like unto the way whereof the seedlings yearn for abundant rain.
Yearn for *Darshan* of Me like unto the way whereof My devotees yearn for Darshan of the One Who is their God and their Lord.

9. Lend not a deaf ear unto the Source of your spiritual hearing.
Be not narrow in vision, nor reproachful of they that have toiled long in the field of human endeavor dedicated to relief of much of the suffering in the world.
Be not given unto doubting My Words nor loath to trust in them.
Arise from your couch and listen unto My Voice that doth say unto you that 'only the foolish shall tarry in the valley of the shadow of indolence and death that shall take away their divine right to obtain the crown of infinite wisdom, peace, and everlasting life.

10. A fool is one who reasons within his heart that he is wise, even whilst his tongue doth speak such that betrays him.
A fool is one that despiseth the wisdom of the godly, thinking unto himself that their wisdom is folly.
A fool is one whose feet goes forth swift unto the path of danger and of iniquitous ways.
A fool is one who is a sower of seeds of strife and discord amongst his own brethren.
A fool's mind is an abomination unto itself when it allows the door of his mouth to come ajar and begin speaking in lies.
A fool is one whose pride doth aggravate the evil of his mischief.
A fool is one who consorts, in divers dens of iniquity, with the wicked whose evildoings shall recoil against him, and bring him low unto troublesome affliction.

11. Thuswise of gold that is tested by fire in a crucible, perseverance is tested by adversity.

Thuswise of tolerance that is tested by opposition, patience is tested by deprivation.
Thuswise of strength that is tested by oppression, forbearance is tested by affliction.
Thuswise of kindness that is tested by resentment, faith is tested by trials and tribulations.
Thuswise of righteousness that is tested by temptation, goodness is tested by evil.

12. In the coffin of your ego, be not afraid to rest in peace therein, for I am the Progenitor, Preserver, and the Collector of souls.
In the coffin of your ego, accept not one sympathy cup, nor beg pity's funerary cake.
In the coffin of your ego, mourn not your loss, nor suffer to resurrect it, for you must needs leave the false ego to the death it is deserving of, thus that faulty reasoning shall depart from you and thenceforward be not again of troublesome woe unto you, nor the delusion that shall becloud the way of your ascension unto the Goal of divine Salvation, Realization, and eternal Deathlessness.

13. Such ones that have understanding in the world, are they that abide in the realization that I am the one God, and they are deluded not by the influence of My illusory Energy that is a cause for creation in the universes.
Such ones that have understanding in the world, are they that dwell in the awareness that I, the one God, am the Guardian, the Light, and the Sustainer of life in the universes.
Such ones that have understanding in the world, are they that have realized that My *prakriti,* energy, and the intelligence in man, are like unto a chariot, a charioteer, and a passenger in the chariot. And such ones have recognized all of them to be products of My Handicraft, albeit, they also recognize them to verily be naught other than I, Myself, enshrouded by the veil of My Own *maya.*
Such ones that have understanding in the world, are they that live with the assurance that I am the one Supreme Lord Whose Names and epithets, whereunto they have recited Them with great faith and devotion, are a Source of enlightenment, salvation, and liberation.

14. Blessed are they that have the great wealth of *tapasya*, for the forthcoming wealth that I shall bestow upon them shall be greater thereof.
Blessed are they that have unwavering trust in Me, for the forthcoming trust that I shall vouchsafe unto them shall be greater thereof.
Blessed are they that have obtained My Mercy, for the forthcoming grant

of My Mercy that shall be given to them shall be greater thereof.
Blessed are they that have received My Light, for the forthcoming Light that they shall be endowed with shall be greater thereof.
Blessed are they that achieved devotion for Me and thereafter won My Grace, for a forthcoming covenant of devotion and the riches of My Grace that shall be conferred upon them shall be greater by far than all that they have seen, and all that they have heard of and known.

15. I shall call upon those that shall call upon Me.
I shall remember those that shall remember Me.
I shall go forth unto those, that shall hasten forth unto Me.
I shall give *Darshan* to those that shall suffer to see Me.
I shall truly be near those that truly wish to be near Me.

16. They that have not respect for one another, have not respect for Me.
They that have been unjustly reproachful of others, have been unjustly reproachful of Me.
They that have wrongfully denied others, have wrongfully denied Me.
They that have vilified the name of the least of My devotees, shall have vilified the Name of his Maker.
They that have trangressed against My Law by prevailing against the least of My devotees, shall not escape the judgment of My Law that shall prevail against such transgressors and cast them within the gateway of purgatory.
They that shall trample upon the virtues of the least of My devotees, without fear of requite, shall be trampled upon by Me, and shall live all the days of their lives in fear of the re-kindling of My chastisement.
They that have wrought their evil hostilities against the least of My devotees, shall be punished in the fury of My Wrath that shall scorch the evil-doers and lay them waste.
They that shall become jealous of the dedicated service of the least of My devotees, are accursed by Me, and are held in abomination by Me.
They that shall make a mockery of the sincere worship of Me by the least of My devotees, shall receive the visitation of My smiting that shall break these that mock asunder.

17. In the time of trouble and in the time of need, if you shall call upon Me to come forth from the Heavens, I shall take the time and arrive from the Heavens.
In times of oppression with burdens heavy-laden, if you shall call upon Me to come from My exalted kingdoms in the eternal Worlds, I shall take the time and arrive from the kingdoms in those Worlds.
Fain verily I shall tell you that if you

shall call upon me from within the sanctuary of your own heart, lo and behold, I shall arrive quickly.

18. I am the Breather of the breath of Life in all universes, and I am the Protector of all the living beings therein.
I am both the Guardian of all the life in the universes, and the Dissolver thereof of all of them, forasmuch as I can create, maintain, and destroy entire cosmoses by virtue of My in-breathing and My out-breathing, alone.
I am verily the Absolute Overlord, for I am above the command and the control of the gods in the fourteen worlds, and I am the Absolute Sovereign in all universes.

19. The absence of light portends nescience.
The absence of peace portends strife.
The absence of understanding portends troublesome days.
The absence of resistance to evil portends corruption.
The absence of uncovetousness portends the danger of iniquitous deeds and the requite from another's vengeance.

20. In the garden of human life, of such are they that are loath to cultivate the soil of divinity; of such are they that are too indolent to plant seeds of devotion therein; and of such are they that have forgotten to water the seedling of their faith and belief in Me.
And verily, all such ones of whom I spake ought not prolong the development of flower offerings of dedication to spiritual life, and they ought not procrastinate in ignorance-sloth until all hope is lost to the effects of time; inasmuch as waiting begets weeds; weeds beget disease to plants, and disease to plants begets death to flowers and foliage.

21. Whensoever it shall come to pass that you shall kindle one lamp for Me, I shall kindle ten lamps for you.
Whensoever it shall come to pass that you shall hasten one step towards Me, I shall hasten ten steps toward you.
Whensoever it shall come to pass that you shall have besought Me from within your heart's sanctuary thereof, I shall summon you forth unto My Heart's Sanctuary.
Whensoever it shall come to pass that you shall entreat Me one time, thence, I shall call upon you ten times.
Whensoever it shall come to pass that you trust in Me for one lifetime thence, I shall *entrust* you with ten divine lifetimes.

22. I need neither throat, nor voice to command the Heavens, the earth, and the nether regions.
I need neither eye, nor light to survey

all cosmoses all together, in the Universal Manifestation at once.
I need neither ear, nor sound to hear the thoughts of all beings.
And, I need not hands to touch the hearts of My devotees, nor feet to lead them to the promised land of everlasting peace, bliss, and light.

23. One ought not let his heart become troubled by ridicule from others; for they shall go forth unto the day wherein they shall be smote by the visitation of My rebuke.
One ought not lament over grievances brought forth by the meanness of others; for they shall forthrightly meet with My scourge that shall be waxen strong against them.
One ought not become loath and wroth over the hypocrisy and deceitfulness of others; for they shall not get quittance from the execution of My judgment against them.
One ought not return spite wrought by spite from others; for they shall reap the whirlwind of My Wrath.
One ought not return hatred wrought by hatred from others; for they are held in abomination by Me.
One ought not return infliction brought forth by infliction from others; for they shall be sent out thither unto a place wherein they shall be brought low unto grievous suffering of long continuance.
One ought not yield unto evil temptations wrought by the hand of others; for they shall be driven unto the day whereof they shall burn in the kindling of My Fury.
One ought not listen, even in innocency, to the guileful words of false witnesses and talebearers; for they shall not escape My reproach, nor My admonition.
One ought not be led astray into the wilderness of sin by others; for they shall be delivered into the hands of their enemies who shall get My recompense.
One ought not live in despair if wherewithal and possessions have been plundered by thieves; for they shall not go forth in life unaccursed by Me.
One ought not despise his oppressors; for they shall not go forth in life unchastised by Me.
One ought not become sore heavy-laden in spirit when assailed by workers of iniquity; for they shall not go forth in life unpunished by Me.
One ought not go forth swift to prevail against haters of the way of righteousness; for they shall be prevailed upon by the sword of My retribution.
One ought not go forth in haste to take vengeance for the evil caused by they that have sinned against My Words; for I shall visit those evildoers with the flames of My Wrath that shall follow, scorch, and devour

them.
One ought not go forth in haste to overthrow the house and lot of transgressors against My Laws, for the transgressor, his house, and his lot shall be overthrown by Me and cast into a sea of confoundment.
One ought not suffer to take up arms against My enemies; for they, in no wise shall escape the suffering punishment that shall rain bitter destruction upon them.

24. Wherefore should one partake of the water of worldliness-life?, when one shall be as unfulfilled as a cleft vessel.
Wherefore should one go forth unto the way of unrighteousness?, when of such shall lead him forthwith unto divers dens of oppressors, slanderers, corrupters, and thieves.
Wherefore should one live his life in delusion wrought by the temptations of the world?, when of such are like unto empty dreams.
Wherefore should one be content whilst gathering worldly objects?, when they are not lasting, nor incorruptible.
Wherefore should men have a fond liking for the comeliness of women?, when their comeliness shall one day wither and fade away like unto a flower that doth thus.
Wherefore should one develop an attachment for his mortal form?, insomuch that he shall become bereft of understanding that disease and decay shall introduce themselves in his life, and that death shall overtake him and commit his body unto its demise.
Wherefore should one till the soil of worldly life to get house, possessions, and land?, when they may not remain with him throughout the duration of his life, and when they, positively shall not be brought forth with him unto the realm of the dead.

25. Woe unto such ones that shall suffer to live with hatred in their hearts; woe unto such ones in whom rage doth burn; woe unto such ones that dost tarry in divers dens of iniquity; woe unto such ones whose minds are under the subjugation of delusion; woe unto such ones who are wrought-up with evil passion; woe unto such ones who are festering in greed; woe unto such ones who are abounding in covetousness; woe unto such ones that dost relish fornicated enjoyment; woe unto such ones whose mind and senses have been desecrated by abominations of the flesh, by riotous living, and by impure food and strong drinks.
For unto such ones I am saying thus, that save insofar as atonement for the remission of sin has been made, it shall be incumbent upon one to gather the harvest of ill-sown seeds, and to consume the bitter fruit thereof, and

such ones shall not behold the glory that an enlightened mind doth, when it sees with the eye of divine perception, nor shall their hearts be attuned to Mine, nor shall their senses become purified thus that they shall perceive the great and exalted dimensions of divine sight, divine scent, divine taste, divine touch, and divine hearing.

26. Like unto an ocean that can become restless; thus can the mind become restless.
Like unto a storm that doth go forth in a tumultuous way; thus can the mind's rays go forth in a tumultuous way, insomuch that one cannot abide in peace and quietude.
Like unto a whirlwind that bestrews appurtenances hither and yon, an enraged mind can send one forth unto the commission of evil deeds, that can leave a host of grievous afflictions in its wake.

27. They that shall abide in peace void of a loathing for others, shall have found favor in My Sight.
They that are kind and friendly toward all creatures, shall have found favor in My Sight.
They that shall walk not in the way whereof I have forbade them to, shall have found favor in My Sight.
They that go forth not unto unholy places wherein a multitude of evil temptations doth lie in wait, shall have found favor in My Sight.
They that envy not, resent not, nor hate others, shall have found favor in My Sight.
They that stretch forth their hands in sympathy or compassion for the less fortunate, shall have found favor in My Sight.
They that afflict not, despise not, nor deceive others, shall have found favor in My Sight.
They that shall forgive their brethren and not hold enmity against them, shall have found favor in My Sight.
They that shall not prevail upon the kindness of others, insomuch that it shall be brought low unto misuse, shall have found favor in My Sight.
They that are consecrated and lowly in spirit, shall have found favor in My Sight.
They that are desireless, selfless and pure in heart, shall have found favor in My Sight.
They that go forth into My Sanctuaries and holy places to worship Me in a spirit of great adoration and reverence, shall have found favor in My Sight.
They that offer their heart's sacrifice of the self in consecrated service unto Me, shall have found favor in My Sight.
They that suffer to walk in fear of Me and to abide by My ordinances and commandments, shall have found favor in My Sight.
They that dost keep their thoughts,

words, and deeds in concord with My Laws and statutes, shall have found favor in My Sight.
They that dedicate their lives unto Me and unto all that I dost decree, shall have found favor in My Sight.
They that are resolute in commitment and steadfast in faith and trust in Me, shall have found favor in My Sight.
They that are surrendered unto the behests of My Will, shall have found favor in My Sight.
They that extol Me in the light of true devotion, shall have found favor in My Sight.

28. One that doth remember Me always, and doth consider Me to be his only Sword and Shield, I shall look after his needs and carry his burdens upon My Shoulder.
One that reverently worships Me, and doth consider Me to be the Fortress of his life, health, and strength, I shall look after his needs and carry his burdens upon My Shoulder.
One that is devoted to Me and doth consider Me to be his only Refuge and Support, I shall look after his needs and carry his burdens upon My Shoulder.
One that worships Me, and not false gods, nor places other gods before Me, I shall look after his needs and carry his burdens upon My Shoulder.
One that adores Me and doth keep My commandments, I shall look after his needs and carry his burdens upon My Shoulder.
One that extols Me with great reverence and devotion, envisioning Me to be his One God and Lord, I shall look after his needs and carry his burdens upon My Shoulder.
One that doth meditate upon Me and doth know Me to be his Fountain of eternal wisdom, knowledge, and understanding, I shall look after his needs and carry his burdens upon My Shoulder.
One that doth live and abide by My Laws and ordinances, adhering devoutly to what I have set forth, and doth know Me to be the Dispeller of clouds of temptation, and the Destroyer of sin, I shall look after his needs and carry his burdens upon My Shoulder.
One that has surrendered unto Me and doth know Me to be an Ocean of compassion and forgiveness, I shall look after his needs and carry his burdens upon My Shoulder.
One that has heard My glories spake in an assembly of sages, and has vowed faithfully to obey My Words and thus abide in Them, I shall look after his needs and carry his burdens upon My Shoulder.
One that has committed himself unto steadfast faith in Me and doth know that I am his redeeming light of Salvation, I shall look after his needs, and carry his burdens upon My

Shoulder.
One that shall sacrifice himself upon the pyre of obedience to My Will, and shall know that I am his Protector and Guardian, I shall look after his needs and carry his burdens upon My Shoulder.
One that doth travail long in the field of spiritual life thus that he may be vouchsafed the award of My Mercy, and doth know that in Me is the infinite Haven of serenity, quietude, and peace, I shall look after his needs and carry his burdens upon My Shoulder.
One that adheres to austere vows for the sake of drawing nigh unto Me and unto My Life, and doth know that in Me is the Paradise of eternal life, splendor, and excellence, I shall look after his needs and carry his burdens upon My Shoulder.
One in whom the cords of desire for the wealth of the world have been rent, and to whom the blessing of My Mercy has been vouchsafed, and who doth know that in Me thereof is a Wealth of everlasting Power, Glory, and Perfection, I shall look after his needs and carry his burdens upon My Shoulder.
Albeit, they that have suffered throughout millions of Ages of austerities and sacrifices, for the sake of devotion for Me, and who have dwelt always in the knowledge that in Me are absolute blessedness, magnificence, Mercy, Holiness, and the fullness of Grace, are My servitors that I have sent forth to look after the needs of humanity, and to carry, according to their capacity, its burden upon their shoulders.

29. These that have become endowed with wisdom are they that live dedicated lives and have renounced the fruits of their good deeds thereof, thus that they may go forth unto the way of the wise who are not bound by the works that they take in hand.
These that have become endowed with peace are they that have done sinless deeds and have offered Me the fruits of such deeds thereof, thus that they may go forth unto the way of the godly who are not bound by the works that they take in hand.
These that have become endowed with charity are they that walk amongst their brethren doing selfless deeds without expectation of reward or praise thereof, thus that they may go forth unto the way of the pure in heart who are not bound by the works that they take in hand.
These that have become endowed with faith are they that kept their minds and hearts unfettered to worldly life and to its transient engagements thereof, thus that they may go forth unto the way of the saintly who are not bound by the works that they take in hand.
These that are endowed with courage are they that have rent the cords of

their desire for abominations of the flesh that had bound their hearts to the quick, asunder thereof, thus that they may go forth unto the way of the virtuous who are not bound by the works that they take in hand.

These that are endowed with goodness are they that are detached from the results of their righteous deeds, thus that they may go forth in the way of the guileless who are not bound by the works that they take in hand.

These that are endowed with understanding are they that have overcome all manner of sin and evil, and have kept their minds set in needs upon Me whilst engaged in the charge of duty, thus that they may go forth unto the way of the sinless who are not bound by the works that they take in hand.

These that are endowed with light are they that worship and remember Me with steadfast faith and devotion whilst they offer Me reverential, sacred acts of service and praise, thus that they may go forth in the way of the thrice blessed who are not bound by the works that they take in hand.

30. The sore oppressed whose hearts are heavy-laden with grief, ought to call upon Me with a sincere heart, forasmuch as I shall hear the suppliant prayer and I shall answer those that are sincere.

The sick and the afflicted whose lives have been brought low unto pain and suffering, ought to call upon Me with a contrite heart, forasmuch as I shall hear the suppliant prayer and I shall answer those that are contrite.

The disconsolate who go forth in life destitute of hope for the morrow, ought to call upon Me with faith in their hearts, forasmuch as I shall hear the suppliant prayer and I shall answer those that have faith.

The weary and the aged that have been abandoned by kith and kin, ought to call upon Me, given unto true belief in Me, forasmuch as I shall hear the suppliant prayer and I shall answer those that believe upon Me.

The blind, the deaf, and the dumb who are fraught with dejection, sadness, and gloom, ought to call upon Me with their hearts surrendered unto trusting wholeheartedly in Me, forasmuch as I shall hear the suppliant prayer and I shall answer those that are trusting.

The maimed and the orphaned over whom the clouds of desolation, fear, and despair hover, ought to call upon Me with a heart rendered unto complete humbleness, forasmuch as I shall hear the suppliant prayer and I shall answer those whose hearts have been humbled.

The troubled in spirit whose days are numbered, ought to call upon Me with all hope in their hearts, forasmuch as I shall hear the suppliant prayer and I

shall answer those that place all hope in Me.

31. They that render devotional service unto Me, yet have not faith in Me, shall see their works come to naught.
They that put forth oblations into the fire as an offering unto Me, yet have not faith in Me, shall see their works come to naught.
They that recite prayers and *mantrams* thus to propitiate Me for a boon, yet have not faith in Me, shall see their works come to naught.
They that follow the injunctives of the scriptures religiously, yet have not faith in Me, shall see their works come to naught.
They that engage in austere sacrifices and acts of self mortification, yet have not faith in Me, shall see their works come to naught.
They that have spake in the assembly telling of My glories whilst they reasoned within their hearts that they were the greatest of orators, had not faith in Me, and thus they shall see their works come to naught.
They that preached My Words in the temples whilst they believed not in what they spake, had not faith in Me, and thus they shall see their works come to naught.
They that, amongst their brethren false witnessed to them by 'praising My Name and My Glory', took evil in hand thus that they may collect a vile profit, had not faith in Me, and thus they shall see their works come to naught.
They that have taken the sacred vow and have gone forth into the world promulgating spiritual doctrine whilst gathering an abundance of worldly wealth and possessions, had not faith in Me, and thus they shall see *all* their works come to naught.

32. Whereunto your realizing what was realized, gaining what was gained, finding what was found, winning what was won, attaining what was attained, seeing what was seen, hearing what was heard, partaking of what was partaken, knowing what was known, acknowledging what was acknowledged, remembering what was remembered, identifying what was identified, manifesting what was manifested infinitely shall evolve; you, nay, the soul of you shall never have need of realizing, gaining, finding, winning, attaining, seeing, hearing, partaking, knowing, acknowledging, remembering, identifying, or manifesting; inasmuch as it is void of endeavor; nonetheless, the soul has always realized, gained, won, attained, seen, heard, partaken of, known, acknowledged, remembered, identified, and manifested *divinely* in Me.

33. Whomsoever it shall be that shall give riddance to false knowledge, shall

gain true, divine knowledge.
Whomsoever it shall be that shall quit his faith in the undivine in life, shall win faith in the Divine in life.
Whomsoever it shall be that shall lose his worldly life, shall save his spiritual life.
Whomsoever it shall be that shall overcome all sin and temptation, shall undergo his spiritual transformation of mind, heart, and spirit.
Whomsoever it shall be that shall cast out the night of his delusion and doubt, shall one day greet the dawning of enlightenment and illumination.
Whomsoever it shall be that shall renounce the worldly life on earth, shall one day realize the heavenly life whilst on earth.
Whomsoever it shall be that shall take refuge in Me, henceforth, shall have a place with Me in the hereafter.
Whomsoever it shall be that shall seek not the temporal pleasance of this world, shall someday attain the everlasting bliss of My Eternal heaven Worlds.

34. Whatsoever one thinks or says, it ought to be done as an offering unto Me, thus that one's thinking or sayings shall become purified.
Whensoever one goes forth or returns yon, it ought to be done as an offering unto Me, thus that one's going or returning shall become purified.
Whensoever one sows or harvests, it ought be done as an offering unto Me, thus that one's sowing or harvesting shall become purified.
Whensoever one partakes of food or feeds others, it ought to be done as an offering unto Me, thus that one's partaking of food, or one's feeding of others shall become purified.
Whensoever one sacrifices, it ought to be done as an offering unto Me, thus that one's sacrifices shall become purified.
Whensoever one engages in service in infirmaries, it ought to be done as an offering unto Me, thus that one's services in infirmaries shall become purified.
Whensoever one gives relief to the poor and needy, it ought to be done as an offering unto Me, thus that one's relief to the poor and needy shall, of itself, become purified.
Whensoever one gives alms to the blind or to the maimed, it ought to be done as an offering unto Me, thus that one's almsgiving shall become purified.
Whensoever one provides shelter for the homeless and for the aged, it ought to be done as an offering unto Me, thus that one's providing of shelter for the homeless and for the aged shall become purified.
Whensoever one befriends the deaf and the dumb, it ought to be done as an offering unto Me, thus that one's

friendship thereof to the deaf and to the dumb shall become purified.
Whensoever one renders service to the sick and to the afflicted, it ought to be done as an offering unto Me, thus that one's rendering of service to the sick and to the afflicted shall become purified.
Whensoever one shows kindness to the downtrodden and the feeble-minded, it ought to be done as an offering unto Me, thus that one's kindness shown to the downtrodden and to the feebleminded shall become purified.

35. You ought to suffer to cast out desiring altogether, lest it trouble your mind and your spirit, and bind your heart in knots.
You ought to suffer to eschew sin and evil, lest they trouble your mind and your spirit, and fetter you to the ways of the world.
You ought to suffer to overcome the delusions and the temptations of the world, lest they trouble your mind and your spirit, and deliver you into the house of bondage.
You ought to suffer to forsake speaking in lies, lest they trouble your mind and your spirit, and cause your twofold punishment.
You ought to suffer to hasten swift away from purveyors of fornicated wares, lest they wrap you in cords of disease and affliction.
You ought to suffer to renounce sensory life and the appurtenances thereto, lest they trouble your mind and your spirit, and cast you into a sink of iniquity.
You ought to suffer to betake yourself away from brothels and other edifices of lewd revelment and abominable repute, lest they trouble your mind and spirit, and bring you low unto depravity and disgrace.

36. Inasmuch as one's consciousness of 'I and mineness' doth become a burden unto others, one shall surely suffer and shall become abhorred.
Inasmuch as pride doth imbue one with false airs, one shall surely suffer and shall be brought low unto humiliation.
Inasmuch as faulty reasoning doth confound one's understanding, one shall surely suffer and shall subject himself unto reproach from others.
Inasmuch as impure thoughts dost becloud the intellect, one shall surely suffer and shall fall unto evil ways.
Inasmuch as one's hatred and ill will dost vex the spirit in others, one shall surely suffer and shall go forth unto the day of his requite.
Inasmuch as resentment, anxiety, and greed dost provoke one's senses, one shall surely suffer and shall forthrightly be cast into the furrow of his own upbraiding.
Inasmuch as the indulgence in adulter-

ated food, strong drinks, and licentiousness doth harm the body, one shall surely suffer and shall see his reckoning day of disease, rebuke, and shame come to pass.

37. They that go forth in life obsessed by greed for the wealth of the world, shall find that of such is a root cause of evil that shall forthrightly lead them unto troublesome affliction.

They whose minds are bemired by thoughts of covetousness, shall find that of such is a root cause of suffering that shall forthrightly lead them into a labyrinth of misery.

They that are bound hand and foot in cords of lechery and stealth, shall find that of such is a root cause of depravity that shall forthrightly lead them unto disease of mind and body.

They that control not their temperament, and keep not the door closed to their mouth that shall retort or swear, shall find that of such are a root cause of iniquity that shall forthrightly lead them unto grievous retribution.

They that go forth swift to bear false witness against another, shall find that of such is a root cause of sin that shall forthrightly lead them unto burdensome woe.

They that are apt to cheat, steal, and set down slander against another, shall find that of such are a root cause of a visitation of My judgment that shall prevail fierce against them and shall deliver them unto a way whereof good shall betide no man.

They that shall despitefully use another thus that they may take away his house and his lot, shall find that of such is a root cause of a visitation of My judgment that shall prevail fierce against them and shall bring them low unto bitter admonition.

They that hasten forth to perpetrate iniquitous deeds for selfish gain, shall find that of such is a root cause of a visitation of My judgment that shall prevail fierce against them and shall smite them with the scourge of My rebuke.

They that go forth in life as procurers that shall defile and abuse another, shall find that of such is a root cause of a visitation of My judgment that shall prevail fierce against them and shall scorch them in the kindling of My chastisement.

They that forge lies thus that they take another's merit and recognition and thus deliver him unto imprisonment, shall find that of such is a root cause of a visitation of My judgment that shall prevail fierce against them and shall take the recompense.

They that shall violate the innocency of a child causing it to fall the victim to disease, suffering or confusion, shall find that of such is a root cause of a visitation of My judgment that shall prevail fierce against them and

shall cast them down against the rock of My Fury, whereby their bodies shall be cleft, and thence thrown down thither 'away from My Sight'.

38. Life begets sorrow in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is gladness in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Felicity.

Life begets pain in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is freedom from pain in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Beatitude.

Life begets fear in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is fearlessness in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Holiness.

Life begets hatred in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is love in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Bliss.

Life begets miserliness in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is benevolence in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Bounty.

Life begets selfishness in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is selflessness in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Blessedness.

Life begets doubt in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is faith in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Peace.

Life begets meanness in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is kindness in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Light.

Life begets impurity in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is purity in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Sanctitude.

Life begets guile in the heart of those that have not suffered to overcome the temptations of the world, albeit life, verily, is sincerity in the hearts of those that have overcome and have gone forth thence unto the land of My

eternal Resplendence.
Life begets vice in the hearts of those that have not suffered to overcome the temptations of the world, albeit life verily, is virtue in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Perfection.
Life begets injustice in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is justice in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Mercy.
Life begets contempt in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is compassion in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Excellence.
Life begets intolerance in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is patience in the hearts of those that have overcome and have gone forth thence unto the land of My eternal Salvation.
Life begets evil in the hearts of those that have not suffered to overcome the temptations of the world, albeit life, verily, is goodness in the hearts of those that have overcome and have gone forth thence unto the land of My eternal, transcendent Glory.

39. Unbeknownst to a host of persons in the world, is the verity that the merit from the sacrifices one has done shall in no wise win My Grace, if one doth sacrifice void of devotion for Me.
Unbeknownst to a host of persons in the world, is the realization that the merit from one's engagement in ceremonial rites and the observance of sacred days shall in no wise win My Grace, if the ceremonial rites performed and the observances made by one were void of his devotion for Me.
Unbeknownst to a host of persons in the world, is the understanding that the merit from one's recitations and meditations shall in no wise win My Grace, if one's recitations and meditations were void of devotion for Me.
Unbeknownst to a host of persons in the world, is the certitude that the merit from one's prayers unto Me, shall in no wise win My Grace, if whilst one prays he is void of devotion for Me.
Unbeknownst to a host of persons in the world, is My pronouncement telling that the merit from one's offering of oblations and sacraments unto Me shall in no wise win My Grace, if the oblations and sacraments that one has offered thereof, were void of his devotion for Me.
Unbeknownst to a host of persons in

the world, are My oracles declaring that the merit from pilgrimages to holy lands shall in no wise win one My Grace, if the pilgrimages one has undertaken thereof were void of one's devotion for Me.

Unbeknownst to a host of persons in the world, is My absolute decree proclaiming that the merit from one's austere *tapasya* shall in no wise win My Grace, if the tapasya one has done was void of one's devotion for Me.

40. One need not mistake this universe to be Myself, forasmuch as when what has been created shall one day pass away; I, alone, shall remain.

One need not mistake the Creator in this universe to be Myself, forasmuch as when what has been created shall one day pass away; I, alone, shall remain.

One need not mistake the celestials, the gods,nor the angelic beings to be Myself, forasmuch as when what has been created shall one day pass away; I, alone, shall remain.

One need not mistake My Handicraft in the firmament wherein millions of constellations, planets, suns, moons, and universes revolve, to be Myself, forasmuch as when what has been created shall one day pass away; I, alone, shall remain.

One need not mistake My Energy, that doth bring forth thirty *lacs* of trees and plants, nine lacs of aquatic and land animals, twenty-seven lacs of creeping and flying insects, fourteen lacs of fowl of the air and of the ground, and four lacs of angels, gods, *asuras*, and human beings, to be Myself, forasmuch as when what has been created shall one day pass away; I, alone, shall remain.

One need not mistake the *three worlds* and their divisions, nor the *fourteen worlds* and their divisions to be Myself, forasmuch as when what has been created shall one day pass away; I, alone, shall remain.

41. Created life may go forth and go thence to its Origin; albeit, My increate Life shall not go forth to any Origin.

Birth and death may go forth and go thence to their Source; albeit, My increate Life shall not go forth to any Source.

One shall be born and one shall die time and time again; albeit, My increate Life was never born, and thus It shall never die.

One's created life shall be influenced by tradition, history and the conditions of the world; albeit, My increate Life shall never be influenced by tradition, history, nor any conditions of any world.

One's created life shall undergo sufferings, sorrows, and woes, albeit, My increate Life shall never undergo sufferings, sorrows, nor woes.

One's created life shall be prevailed against by the effects of time; albeit, My increate Life, that is the Controller of time, shall never be prevailed against by it.

One's created life shall be affected by its going forth, moment by moment unto the realm of death; albeit, My increate Life can never go forth unto any death. And, thereupon, birth, tradition, history, the conditions of the world, sufferings, sorrows, woes, time and its effects, and death and its effects are the offsprings of an existence that shall cease to be when the creation ceases to be. And verily I shall tell you that whether creation is brought to pass or not, I, alone, shall live on as the Absolute, Eternal, Supreme God Who shall *never* cease to Be.

42. Wherefore did not you know that loathing and disdain were akin to misery? Wherefore did not you know that sorrow and grief were akin to rage? Wherefore did not you know that egotism and vice were akin to delusion? Wherefore did not you know that self pity and disgust were akin to conceit? Wherefore did not you know that covetousness and gluttony were akin to disease? Wherefore did not you know that wickedness and guile were akin to greed? Wherefore did not you know that worldliness and temptation were akin to *maya*? Had you nonetheless known throughout your numerous lifetimes of what I have spake, mankind would have stepped over, as it were, the pitfalls of the world and would have long since attained fearlessness, realization, desirelessness, and freedom from the bondage of the world.

43. The largest creatures that dwell within the waters of the earth, and the smallest creatures that dwell upon the land thereof, cannot have an existence that shall be separate from Me, forasmuch as no creature shall live, breathe, go forth, nor cease to exist without My absolute Ruling.

The mind, senses, body, and the life of a mortal, cannot have an existence that shall be separate from Me, forasmuch as no mortal shall live, breathe, go forth, nor cease to exist without My absolute Decree.

The heavens and all the denizens therein cannot have an existence that shall be separate from Me, forasmuch as the heavens and the denizens therein cannot live, go forth, nor cease to exist without My absolute Sanction.

The universes and all the life therein cannot have an existence that shall be separate from Me, forasmuch as the universes and all the life therein cannot live, go forth, nor cease to exist without My absolute Authorization.

44. When it shall come to pass that one realizes the presence of his *atman*, his soul within him, he shall become liberated from delusion.

When it shall come to pass that one realizes that the *atman* within him is non-different from the *atman* in all other beings, he shall become liberated from prejudices against others.

When it shall come to pass that one realizes that his soul and all other souls have sprung from My Being, and that they all are divine, immortal, and ever-blissful, he shall someday become liberated from a multitude of sin.

45. One ought not loathe a thief; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the thievery, not the thief.

One ought not loathe a false witness; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the false witnessing, not the false witness.

One ought not loathe the wicked; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the wickedness, not the wicked one.

One ought not loathe a hypocrite; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe hypocrisy, not the hypocrite.

One ought not loathe a whoremonger; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe whoremongering, not the whoremonger.

One ought not loathe the slothful; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the slothfulness, not the slothful one.

One ought not loathe a procurer; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the procuring, not the procurer.

One ought not loathe a persecutor; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the persecution, and not the persecutor.

One ought not loathe a lecher; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the lechery, not the lecher.

One ought not loathe the idolater; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the idolatry, and not the idolater.

One ought not loathe a miscreant; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the miscreancy, not the miscreant.

One ought not loathe a fool; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the foolishness, not the fool.

One ought not loathe the wretched; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the wretchedness, not the wretched.
One ought not loathe the warmonger; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the warmongering, not the warmonger.
One ought not loathe the unrighteous; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe the unrighteousness, not the unrighteous one.
One ought not loathe the sinful; one ought not reason of such thereof; albeit, if one doth thus, he ought to loathe sinfulness, not the sinful one; inasmuch as, the thieves, the false witnesses, the wicked, the hypocrites, the whoremongers, the slothful, the procurers, the persecutors, the lechers, the idolaters, the miscreants, the fools, the wretched, the warmongers, the unrighteous, and the sinful of *today,* may well be the saints of *tomorrow.*

46. Blessed are the wise that dost look upon all mortals with an equal eye, for I look upon souls as thus, and it is well that all others dost thus.
Blessed are the wise that have beheld all created life as having their beginning, continuation, and end in Me, and inasmuch as I know thus, it is well that all others know thus.
Blessed are the wise who know that souls are a radiation of My Energy that went forth from Me and, therefore, shall return unto Me; and inasmuch as I know thus, it is well that all others know thus.
Blessed are the wise that dost know that all the universes are pervaded by Me; and that they are subject to My Laws and statutes. And inasmuch as I know thus, it is well that all others know thus.

47. My Word is My Law and My Law is My Word; and when the day and the night shall pass away, verily, My Word shall pass not away.
My Word is My bond and My bond is My Word; and when the months and the seasons shall pass away; verily, My Word shall pass not away.
My Word is My emblem and My emblem is My Word; and when the years and the centuries shall pass away, verily, My Word shall pass not away.
My Word is My doctrine and My doctrine is My Word; and when time and the great Ages shall pass away; verily, My Word shall pass not away.
My Word is My tabernacle and My tabernacle is My Word; and when heaven and earth shall pass away, verily, My Word shall pass not away.
My Word is My song and My song is My Word; and when My Handicraft

in the firmament shall pass away, verily, My Word shall pass not away.
My Word is My anadem and My anadem is My Word, and when the universes and all the created life within them shall pass away, verily, My Word shall pass not away.

48. They who worship Me as their God and their Lord, and who besought Me for Refuge, may place their trust in Me; forasmuch as My Refuge shall never fail.
They who worship Me as their God and their Lord, and who have prayed for My Mercy, may place their trust in Me; forasmuch as the Mercy I vouchsafe shall never fail.
They who worship Me as their God and their Lord, and who have travailed for the grant of Redemption, may place their trust in Me, forasmuch as the Redemption I grant shall never fail.
They who worship Me as their God and their Lord, and who have earnestly appealed for the vouchsafement of the light of My Salvation, may place their trust in Me; forasmuch as My Salvation-light shall never fail.
They who worship Me as their God and their Lord, and who have, with a pleading, humble heart, spake unto Me saying, 'My God, guard me and protect me', may place their trust in Me; forasmuch as My Guardianship and My Protectorship shall never fail.
They who worship Me as their God and their Lord, and who have sacrificed of themselves, and have entreated Me to lead them from the bondage of suffering in this world, unto the land of peace, may place their trust in Me; forasmuch as My leading them from the bondage of suffering in this world unto the land that shall be their home of eternal peace, shall never fail.
They who worship Me as their God and their Lord, and who have renounced the world, and who have suffered all manner of trials and tribulations for the crown of everlasting life, may place their trust in Me; forasmuch as, the crown of everlasting life that I shall bestow shall never fail.

49. One that despiseth not, nor scorneth no man, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the essence of peace.
One that stealeth not away the possessions of his brethren, nor the sacraments from My temples and holy places, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the lamp of infinite wisdom.
One that envies not, nor resents another's fame nor talent, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him

the blessings of My Mercy and resplendence of the godly.

One that shall rescue the perishing and shall tend to the dying, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the eternal wellspring of everlasting strength.

One that giveth water to they that have thirst, and giveth bread to they that hunger, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the virtuousness of the saintly.

One that careth for the sick and the afflicted and doth proffer alms and clothing to the poor and needy, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the coffer of divine wealth.

One that doth honor his father, his mother, the elders, and the aged, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the endowment of a long, happy life.

One that hateth not lowly creatures that creep and crawl about the earth, nor the forest-dwelling creatures that dost thus, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the 'eye of divine perception'.

One that mocketh not his maimed, blind, deaf, nor dumb brethren, nor haveth naught other than the kindest compassion in his heart for them, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the blessings of My Mercy and the key to eternal felicity.

One that shall not take up arms against they that have persecuted him; one that doth offer his cloak to one that has none; one that doth take shelter in the shade of a tree after he has given away his tent to another that had none; one that doth rest upon the ground with only the vault of the firmament as his mantle after he has given away his cot to one that had none; one that doth give his last morsel and his last farthings to they that have none, I shall show him the way whereof he may take in hand the task that shall vouchsafe unto him the fullness of My Mercy, the opulences of My Grace, and the blessedness of everlasting Immortality.

50. Blessed is he whose mind dwells not upon the wherewithal and the pleasance of the world, for of such is a cause of bondage thereto.

Blessed is he whose heart longs not to embrace the ways of the world, for of such is a cause of delusion thereof.

Blessed is he whose spirit is troubled

not by the temptations of the world, for of such is a cause of the sin that shall fetter one thereto.

Blessed is he whose life is defiled not, nor influenced by evil in the world, for of such is a cause of the iniquities that dost bind one to the wheel of birth and death.

51. One ought not become dismayed by the sorrows of the world; forasmuch as I am the Life and the Breath of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One from Whom all sorrows dost flee.

One ought not lament over the sufferings in the world; forasmuch as I am the Strength and Might of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One in Whom no suffering shall exist.

One ought not come unto grief when discomfited by the temptations of the world; forasmuch as I am the Sword and Shield of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One before Whose Sight, temptation doth hang her head in shame.

One ought not be affrighted by the troubles of the world; forasmuch as I am the everlasting Refuge of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One by Whose Hand, all trouble shall one day be brought to naught.

One ought not become disconsolate over the sin in the world; forasmuch as I am the Indestructible Fortress of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One by Whose decree, all sin shall be destroyed.

One ought not succumb to the evils of the world; forasmuch as I am the Almighty God and Maintainer of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One by Whose commandment evil shall be bound and thrown into prison for 1,000 years.

One ought not be defeated by the trials of the world; forasmuch as I am the eternal, Sovereign Lord of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One Whom the trials of this or any other world shall never harm.

One ought not be sore oppressed by the miseries of the world; forasmuch as I am the Everlasting Arm of all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the One from Whom misery doth hasten swift away.

One ought not fall the victim to unrighteousness in the world; forasmuch as I am the Infinite and Only Support of all souls, all worlds, and all univers-

es. Therefore, one ought to consecrate his mind unto Me, the One in Whose Presence unrighteousness shall one day be obliterated in a trice.
One ought not be led astray by ungodliness in the world; forasmuch as I am the Sovereign bestower of infinite peace to all souls, all worlds, and all universes. Therefore, one ought to consecrate his mind unto Me, the one by Whose Decree all ungodliness shall one day forevermore cease to be.

52. Like as branches, leaves, and dust turn round together in a whirlwind and after some time they are separated; thus families and friends are joined together for a time on earth, only to become separated one from the other.
Like as logs, seaweed, and aquatic bodies float downstream together for a short time and thence are separated; thus worldly wealth and possessions remain with one on earth only until when it shall come to pass that one shall depart from them at death.
Hence, separation from kith, kin, and worldly possessions is the course of the ocean of life that shall go forth on its way without reversing its direction. Albeit, one that attains realization of Me, shall behold his true, spiritual family in all its glory, and he shall never be separated from them, nor they from him, nor shall he lose sight of them, nor they of him.

53. Notwithstanding that man doth see childhood change to adult life, and thence into old age in a world that doth abide in the way of unrighteousness, man seeks to live long upon the earth far beyond his number of days.
Notwithstanding that man doth see his body withered, his sight bedimmed, and his mind enfeebled in a world that doth dwell in the shadows of sin and evil, man seeks to live long upon the earth far beyond his number of days.
Notwithstanding that man doth see his skin wrinkle, and the hairs of his head turn white and leave their place in a world that doth exist beneath a cloud of delusion, man seeks to live long upon the earth far beyond his number of days.
Notwithstanding that man's feet fail, his hand's tremble, and his heart weakens in a world wherein ungodliness abounds, man seeks to live long upon the earth far beyond his number of days. Wherefore ought man think thus? Man ought to live his life engaged in devotions for the sake of righteousness and for the sake of understanding the purpose of his coming forth unto the earth. And of such is that: he gain the victory of realization of Me. And thence, I shall vouchsafe his freedom from the round of birth and death, and I shall bid him to go forth unto eternal life that is void of suffering, disease, old age, decay, and

death.

54. The five gross elements, to wit: earth, water, fire, air, and ether are of what I have deemed thus to form the human body, and they are not one's *self*; inasmuch as the immortal soul needs not one gross element to live forevermore in My divine, transcendent Life.

The five subtle elements, to wit: sight, smell, taste, touch and sound are of what I have deemed thus to be the adjuncts of the human body, and they are not one's *self*; inasmuch as the immortal soul needs not one subtle element to live forevermore in My exalted Resplendence.

The mind together with the five subtle elements manifests as intelligence, and the ability for seeing, smelling, tasting, touching, and hearing, and they are not one's *self*; inasmuch as the immortal soul needs not the mind, nor the subtle elements to live forevermore in the everlasting splendor of My supreme Absoluteness.

The three spatial bodies, to wit: the astral, the etheric, and the causal are merely appurtenances of the body, mind, and the senses, and they are not one's *self*; inasmuch as the immortal soul, one's true self, needs not one spatial body or aught whatsoever else other than Me, to live truly in the light and the power of My supreme Glory, forevermore.

55. The body, mind, senses, cannot exist without the soul.

The intelligence in man cannot exist without the soul.

The soul is infinite, pure, eternal, and sinless; albeit, the body is finite, impure, ephemeral, and subject to sin.

The soul shall never know sorrow, suffering, nor pain; albeit, the body cannot live all the days of its life without sorrow, suffering, nor pain. Moreover, as long as man doth consider his body to be his *self*, he shall, for a certainty, live most of the days of his life in misery.

56. They that deceive another after they have conspired together thereof, shall reap the judgment together.

They that vilify others after having bore false witness against them together, shall reap the judgment together.

They that laid waste to another's property after they had agreed upon such together, shall reap the judgment together.

They that shall bring another's body down to grievous suffering after they have tarried long in wait together, shall reap the judgment together.

They that shall take away another's silver or gold possessions after deliberating upon such together, shall reap the judgment together.

They that shall cause another to be sent away to imprisonment after they

have worked evil from their hands together, shall reap the judgment together.
They that caused the soul to depart from one's body after they had plotted and had taken up arms against him together, shall reap the judgment together.
They that corrupted the morality of another after they had wrought deception together against him, shall reap judgment together.
They that have cheated the aged, the innocent, or the helpless, after contriving an abhorrent device together, shall reap the judgment together.
They that have turned father against son, and mother against daughter after bringing forth evil treachery together against them, shall reap the judgment together.
They that caused enmity and strife to enter the house of another after they had wrought a vile plan together thereof, shall reap the judgment together.

57. One ought not wish that evil should betide they that have perpetuated evil deeds against him; one ought not be desirous to see the execution of justice come to pass swift upon they that have despitefully used him; one ought not set his heart intent upon recompensing they that abhor him; one ought not be eager to see death overtake they that have scorned and abused him; one ought not loathe dead men, nor despise them for the evil deeds that they had done to one whilst they lived. Wherefore?, for the reason that there can never be any manner of evil, execution of justice, abhorrence, or death on the earth or anywhere else in the universes, that shall be greater than the torturement from a visitation of My judgment.
Hence, one ought not interfere with—in an exercise of one's sense of justice—My absolute judgment that shall get the recompense when it sends forth My rebuke, My condemnation, and My scourge, in all their fury, to punish evildoers.

58. Whensoever men shall return evil for evil, hatred for hatred, scorn for scorn, anger for anger, contempt for contempt, reproach for reproach, treachery for treachery, vileness for vileness, malediction for malediction, offense for offense, mockery for mockery, guile for guile, atrocity for atrocity, harm for harm, cruelty for cruelty, deceit for deceit, hostility for hostility, insult for insult, defiance for defiance, rudeness for rudeness, or aspersion for aspersion, such men shall suffer here and in the hereafter. And whensoever men believe and follow the talion that doth declare that an eye for an eye, a tooth for a tooth, a nail for a nail, a hand for a hand, a theft for a theft, a fire for a

fire, a rack for a rack, a ruination for a ruination, a stone for a stone, a spear for a spear, an arrow for an arrow, a shell for a shell, a bomb for a bomb, or a life for a life are the rules whereby men shall live, all such men shall suffer and be punished here and in the hereafter.

59. These that are truly devoted to Me are they that have surrendered unto Me; and they want not for aught whatsoever other than Me.
These that are truly devoted to Me are they that regard Me as their very own, and they worship Me as their one God and Lord.
These that are truly devoted to Me are they that desire not for liberation, nor for heaven, nor for deification.
These that are truly devoted to Me are they that want not the position of *avatars*, nor the gods—including that of the Creator, even.
These that are truly devoted to Me are they that will not show unfriendliness toward anyone, nor will they bear enmity against another.
These that are truly devoted to Me are they that love to sing of My praises and to hear of My glories told in an assembly of sages that expound the sacred lore appertaining to My Advents.
These that are truly devoted to Me are they that extol Me with great reverence and adoration.
These that are truly devoted to Me are they that are oftentimes absorbed in deep thoughts of Me, and they are ever engaged in offering worship and consecrated oblations unto Me.
These that are truly devoted to Me are they that have found their absolute realization, freedom, and heaven nowhither other than in Me.

60. Whensoever one sacrifices, it ought to be done selflessly, without expectation of reward.
Whensoever one renounces family life to undertake spiritual life, it ought to be done selflessly, without consideration as to whosoever amidst one's family or friends shall think it fit or not.
Whensoever one shall give alms, gifts, or performs a service for another, it ought to be done selflessly, without affectation, or the desire for esteem.
Whensoever one devotes himself to relief of another's poverty, it ought to be done selflessly, without concern for personal respect or appreciation.
Whensoever one tends to the sick and the afflicted, it ought to be done selflessly, and not in the interest of mercenary profit.
Whensoever one gathers funds for the needy in the world, it ought to be done without taking into account that one shall receive great acclaim, recognition, and fame thereto.

61. Blessed are they that know the

mind to be a begetter of the desire that shall fasten one to the wheel of rebirth and death.
Blessed are they that know the mind to be an inventor of the egotism that shall bind the heart in knots.
Blessed are they that know the mind to be like unto a river of selfishness, pride, envy, crookedness, and iniquity that subjects men to sin.
Blessed are they that know the mind to be an edifice of falsehood, nescience, and immorality that doth cause men to fall unto evil ways.
Blessed are they that know the mind to be a bearer of resentment, disdain, and hostility that shall get the best of the noblest of men.
Blessed are they that know the mind to be a carrier of ill influence, ill regard, and ill will that shall cast men down into a sink of depravity, wickedness, and shame.
Blessed are they that know the mind to be a breeding ground for detestations of the senses, and for abominations of the flesh that oftentimes leads men straightaway unto the portals of disease, suffering, and death.

62. Thrice blessed are they that purify the mind thus that it shall become like unto a clean looking glass that reflects My resplendence and My Glory.
Thrice blessed are they that discipline the mind thus that it shall become an adjuvant to the development of divine qualities in them.
Thrice blessed are they that chasten the mind thus that it shall engender patience, fortitude, harmlessness, kindness, charity, compassion, forbearance, peace, and quietude.
Thrice blessed are they that goad the mind to go forth in the way of sinlessness, faith, morality, truthfulness, and righteousness.
Thrice blessed are they that shall engage the mind in reverent exertions of devout worship, praise, and remembrance of Me.
Thrice blessed are they that dost suffer the mind to cultivate devotion for Me.

63. Patience is a virtue, anxiety is not.
Thankfulness is a virtue, ingratitude is not.
Peace is a virtue, warmongering is not.
Wisdom is a virtue, foolishness is not.
Sincerity is a virtue, deceit is not.
Tranquility is a virtue, clangor is not.
Concord is a virtue, disharmony is not.
Giving is a virtue, receiving is not.
Good health is a virtue, disease is not.
Simplicity is a virtue, ostentation is not.
Lowliness is a virtue, arrogance is not.
Forgiveness is a virtue, the unwillingness to forgive is not.
Fearlessness is a virtue, dread is not.

Purity of thought is a virtue, impure thoughts are not.
Purity of word is a virtue, falsehood is not.
Purity of body is a virtue, uncleanliness is not.
Charity is a virtue, miserliness is not.
Non-stealing is a virtue, thievery is not.
Solitude is a virtue, an unsacred gathering is not.
Discretion is a virtue, inadvertence is not.
Reticency is a virtue, presumptuousness is not.
Prudence is a virtue, forwardness is not.
Modesty is a virtue, vanity is not.
Hope is a virtue, disconsolation is not.
Humility is a virtue, pride is not.
Discipline is a virtue, unconstraint is not.
Fidelity is a virtue, unchastity is not.
Self denial is a virtue, comfort is not.
Moderation is a virtue, excess is not.
Abstinence is a virtue, prodigality is not.
Kind regard is a virtue, envy is not.
Travail is a virtue, indolence is not.
Spiritual suffering is a virtue, an unsuffered life for righteousness' sake is not.
Recitation of My Names is a virtue, swearing upon Them is not.
Faith in Me is a virtue, the lack of faith in Me is not.
Belief in Me is a virtue, disbelief in Me is not.

64. During the beginnning of creation, it came to pass that My absolute Energy, according to My decree, was divided in twain. Thence *prakriti,* the upper stratum of the universe, and *purusha*, the substratum in the universe developed the *trigunas.* From the *tamasic* guna doth emanate the five elements. From the *rajasic* guna doth emanate the organs. From the *sattwic* guna doth emanate the eleven deities and the mind; and even though all these have sprung from My Being, they are, nonetheless, only shadows of My Absolute Reality.
The three spheres to wit: *Bhur,* wherein the nether worlds exist; *Bhuvar,* wherein the earth exists; and *Svar,* wherein the astral worlds exist, and all other such phenomena in existence are, nonetheless, shadows of My Absolute Reality.
All the seraphim, the cosmic gods, the creatures of the earth and of the nether regions, verily, all of these of whom I have spake are naught other than shadows of My Absolute Reality.

65. I beheld the days of your lifetimes wherein you spake in lies against your brethren; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And, had you nonetheless known of what I have spake, would you have shown Me a lying face? Then, pay heed therefore

unto My Words henceforward, and speak not again another lie.

I beheld the days of your lifetimes wherein you disparaged others; inasmuch as I am the Eyewitness of all beings, and the Scrutinizer of their deeds. And, had you nonetheless known of what I have spake, would you have dared to belittle another before My Sight? Then, pay heed therefore unto My Words henceforward, and disparage not again another.

I beheld the days of your lifetimes wherein you stole and carried away a merchant's wares; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have exercised your hand in thievery before My Sight? Then pay heed therefore unto My Words henceforward and steal not again from another.

I beheld the days of your lifetimes wherein you behaved like as a lecher after partaking of strong drinks; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have degraded yourself before My Sight? Then, pay heed therefore unto My Words henceforward, and behave not again like as a lecher.

I beheld the days of your lifetimes wherein you engorged yourself with impure food until it brought your body low unto ill health; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have devoured food like as a glutton in My Sight? Then pay heed unto My Words henceforward, and be not again given unto gluttony.

I beheld the days of your lifetimes wherein you indulged your senses in perverted, licentious revelment. I know thus; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have debauched yourself before My Sight? Then, pay heed unto My Words henceforward, and indulge not again your senses in lewd revelment.

I beheld the days of your lifetimes wherein you placed fast hold upon another thus that you bring harm unto him. I know thus; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have taken in hand to injure another before My Sight? Then, pay heed unto My Words henceforward, and harm not again another.

I beheld the days of your lifetimes wherein you uttered the profanest of words whilst you threatened the life of another. I know thus; inasmuch as I

am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have cursed and threatened another in My Sight? Then, pay heed unto My Words henceforward, and curse not, nor threaten again another.

I beheld the days of your lifetimes wherein you forged lies onto documents for selfish gain. I know thus; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have committed an underhanded act in My Sight? Then, pay heed unto My Words henceforward, and forge not again another lie.

I beheld the days of your lifetimes wherein you went forth in haste with a vengeful heart and didst outrage another in a public assembly. I know thus; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have gave vent to your rage in My Sight? Then, pay heed unto My Words henceforward, and go not out again imbued with vengeance.

I beheld the days of your lifetimes wherein you began developing the mein of a harlot. I know thus, inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have commenced bemiring yourself in My Sight? Then, pay heed therefore unto My Words henceforward, and develop not again the mein of a harlot.

I beheld the days of your lifetimes wherein you left the ornate couch in your dwelling of noble tradition to go forth unto slumber on a bedraggled one in a brothel; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have demeaned yourself before My Sight? Then pay heed therefore unto My Words henceforward, and betake not yourself again into another brothel.

I beheld the days of your lifetimes wherein you spake unto your spouse saying, 'I go forth yon to gather kindling for the hearth.' Albeit, you went not forth therefrom to gather aught whatsoever, for you went straightaway into the arms of the one that awaited you. I know thus; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have committed adultery in My Sight? Then, pay heed therefore unto My Words henceforward, and live not again an unchaste life.

I beheld the days of your lifetimes wherein you engaged in fornication

with your mind and senses wrought-up by inordinate desire; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have demoralized yourself before My Sight? Then pay heed therefore unto My Words henceforward, and walk not again in the way of fornication.

I beheld the days of your lifetimes wherein you began the creation of misbegotten progeny; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of their deeds. And had you nonetheless known of what I have spake, would you have weltered about and debased the concept of childbirth in My Sight? Then pay heed therefore unto My Words henceforward, and defile not again the advent of offspring.

I beheld the days of your lifetimes wherein you stood with the door of your dwelling ajar thereof, in want of a profit from whomsoever of men would perchance pass by seeking congress. I know thus; inasmuch as I am the Eyewitness of all beings and the Scrutinizer of all their deeds. And had you nonetheless known of what I have spake, would you have prostituted yourself out in such manner before My Sight? Then pay heed therefore unto My Words henceforward, go forth not again in the way of a public woman.

66. Whensoever a devoted man who has entered the monastic life is threatened, set upon, or taken swift away from his cell, he will maintain steadfast faith and trust in Me, and not harbor revenge.

And if ever such a man is taunted by miscreants who exclaim, 'slay him, slay him' after they have declared that he has donned a mask of religion and that he is naught other than a sloth who has availed himself of the alms of the people, he will not seek to defend himself, nor breathe a word of vengeance.

Albeit, when a man who has taken no vows, nor has given himself unto a code of discipline is led away into an edifice by assailants who shall smite him thereof, and threaten to end his life, such a one becomes desirous to see come to pass the day when his assailants are brought forth unto the way whereof they shall reap what they have sown.

Whensoever a man who has not fitted himself for spiritual life, nor the trials and tribulations thereto is smote and brought low unto grievous suffering by oppressors, he will not rest in the night, nor in the day until they that smote him have been punished by his hand, or by the execution of justice.

67. They that shall dwell amongst the godly may someday live as dost the godly.

They that shall dwell amongst the wise may someday live as dost the wise.
They that shall dwell amongst the pure in heart may someday live as dost the pure in heart.
They that shall dwell amongst the compassionate may someday live as dost the compassionate.
They that shall dwell amongst the humble may someday live as dost the humble.
They that shall dwell amongst the righteous may someday live as dost the righteous.
Albeit, they that shall abide with miscreants may live someday as miscreants.
They that shall abide with dullards may live someday as dullards.
They that shall abide with sinners may live someday as sinners.
They that shall abide with degenerates may live someday as degenerates.
They that shall abide with wretches may live someday as wretches.
They that shall abide with libertines may live someday as libertines.
They that shall abide with fornicators may live someday as fornicators.
They that shall abide with lechers may live someday as lechers.
They that shall abide with idolaters may live someday as idolaters.
They that shall abide with liars may live someday as liars.
They that shall abide with fools may live someday as fools.

68. Naught suffered, naught gained.
Naught sacrificed, naught granted.
Naught planted, naught harvested.
Naught given, naught got.
Naught consecrated, naught blest.
Naught labored for, naught valued.
Naught quested for, naught fulfilled.
Naught vaulted, naught overcome.
Naught hollowed, naught inblown.
Naught cleared aground, naught founded thereupon.
Naught rendered, naught obtained.
Naught purified, naught set aright.
Naught forgiven, naught forgot.
Naught unfettered, naught set free.
Naught undergone, naught understood.
Naught endured, naught learnt.
Naught surrendered, naught attained.
Naught effaced, naught put to rout.
Naught braved, naught won.
Naught lost, naught saved.
Naught shorn, naught humbled.
Naught tested, naught proven.
Naught tried, naught found true.
Naught sanctified, naught magnified.
Naught crucified, naught glorified.

69. Anger and dissension have sprung from your ego, and not from Me.
Desire and greed have sprung from your ego, and not from Me.
Doubt and anxiety have sprung from your ego, and not from Me.
Hatred and deceit have sprung from your ego, and not from Me.
Sin and evil have sprung from your

ego, and not from Me.
Falsehood and quarrel have sprung from your ego, and not from Me.
Sorrow and despair have sprung from your ego, and not from Me.
Insolence and vanity have sprung from your ego, and not from Me.
Pride and selfishness have sprung from your ego, and not from Me.
Disdain and arrogance have sprung from your ego, and not from Me.
Self-praise and vainglory have sprung from your ego, and not from Me.
Indiscretion and foolishness have sprung from your ego, and not from Me.
Vulgarity and lewdness have sprung from your ego, and not from Me.
Cowardice and dejection have sprung from your ego, and not from Me.
Timidity and apprehension have sprung from your ego, and not from Me.
Impatience and fear have sprung from your ego, and not from Me.
Retort and vindictiveness have sprung from your ego, and not from Me.
Lassitude and unintelligence have sprung from your ego, and not from Me.
Presumption and exaggeration have sprung from your ego, and not from Me.
Pretension and treachery have sprung from your ego, and not from Me.
Jealousy and revenge have sprung from your ego, and not from Me.
Vexation and resentment have sprung from your ego, and not from Me.
Nonsense and idiocy have sprung from your ego, and not from Me.
Evasiveness and stealth have sprung from your ego, and not from Me.
Hypocrisy and impiety have sprung from your ego, and not from Me.
Tergiversating and conspiracy have sprung from your ego, and not from Me.
Vilifying and baseness have sprung from your ego, and not from Me..
Scorn and travesty have sprung from your ego, and not from Me.
Forging lies and thievery have sprung from your ego, and not from Me.
Begrudging and guilefulness have sprung from your ego, and not from Me.
Licentiousness and prodigality have sprung from your ego, and not from Me.
Fornication and betrayal have sprung from your ego, and not from Me.
Slandering and swearing have sprung from your ego, and not from Me.
Albeit, kindness and charity, justice and propriety, sinlessness and innocency, prudence and virtue, honesty and morality, patience and courage, purity and clarity, forgiveness and compassion, desirelessness and harmlessness, peace and harmony, humility and sincerity, forbearance and sacrifice, pridelessness and unpretension, discretion and kind regard, amity

and conscientiousness, integrity and fidelity, intelligence and truthfulness, immaculacy and sanctity, goodness and holiness, righteousness and blessedness, and divinity and infinite wisdom, have sprung *not* from your ego; forasmuch as they have come forth from none else other than Me.

70. What manner of man doth know Me?, verily, one that has immutable devotion for Me.
What manner of man doth know Me?, verily, one that has endured millions of years of sacrifice and long-suffering trials and tribulations for My sake, thereof.
What manner of man doth know Me?, verily one that is desireless, passionless, and blissful.
What manner of man doth know Me?, verily, one who is blameless, harmless, and stainless in My Sight.
What manner of man doth know Me?, verily, out the many thousands of men who strove for perfection whereof only a few of these drew nigh unto My absolute Perfection, only *one* of the few of whom I have spake attained Me and doth know Me.
What manner of man doth know Me?, verily, one that has realized that I am the Lord of Life, the Lord of the gods, and the Lord of sacrifice.
What manner of man doth know Me?, verily, one that abides in the realization that I am the Indweller, the Inner Director, and the Inner Ruler of every heart and of every soul.
What manner of man doth know Me?, verily, one who *knows* that I am the Ever-present, the Ever-powerful, the Everlasting, All-merciful, All-seeing, All-compassionate, Almighty, Supreme God, Whose Glory endureth forever; Whose Perfection endureth forever; Whose Energy endureth forever; Whose Resplendence endureth forever; Whose Excellence endureth forever; Whose Wisdom endureth forever; Whose Knowledge of the past, present, and the future endureth forever; Whose infinite Intelligence endureth forever; Whose infinite Peace endureth forever; Whose infinite Justice endureth forever; Whose infinite Wealth endureth forever; Whose infinite Grace endureth forever; Whose Exaltedness endureth forever; Whose Beneficence endureth forever; Whose Greatness endureth forever; Whose Timelessness endureth forever; Whose Agelessness endureth forever; Whose Deathlessness endureth forever; Whose Magnificence endureth forever; Whose Virtue endureth forever; Whose Splendor endureth forever; Whose ultimate Transcendency endureth forever; Whose ultimate Judgment endureth forever; Whose ultimate Weaponry endureth forever; Whose Mysteriousness endureth forever; Whose absolute Will endureth forever; Whose absolute

Word endureth forever; Whose absolute Life endureth forever; Whose absolute Command endureth forever; Whose absolute Control endureth forever; Whose absolute Authority endureth forever; Whose absolute Supremacy endureth forever; Whose Eminency endureth forever; Whose Majesty endureth forever; Whose Righteousness endureth forever; Whose Holiness endureth forever; Whose Supreme Consciousness endureth forever; Whose Supreme Formidability endureth forever; Whose Supreme Absoluteness endureth forever; Whose Incorruptibility endureth forever; Whose Indestructibility endureth forever; Whose Invulnerability endureth forever; Whose excelsior Height endureth forever; Whose unsurpassable Depth endureth forever; Whose Unparalleled Vastness endureth forever; Whose unequalled Strength endureth forever; Whose unexcelled Might endureth forever; Whose Sovereignty endureth forever; Whose Omnipotency endureth forever; Whose Omnipresence endureth forever, and Whose Omnisciency endureth *Forevermore.*

71. How doth one that knows Me go forth hither and yon? Verily, I shall tell you that such a one, when wholly absorbed in Me, knows not whether he stands, walks, reclines, or kneels; and at such time he views the world as a misrepresentation of Myself, forasmuch as he sees universal phenomena and cosmospatial configurations as naught more than mere shadows reflected from a wall, as it were, in space.

Such a one that doth know Me, has beheld the creation to be like unto clouds in the firmament that are suspended without substance, without meaning, without purpose, without reason, and without foundation, save insofar as My decree, whereto the creation was brought forth, stands.

He sees the creatures in the universe, to wit: seraphim, cherubim, celestials, cosmic gods, human beings, and all other created life therein like as a veil of illusion that doth hide Me from the eyes of the world and the universes. And all of these beings of whom I have spake are to him, without substance, without meaning, without purpose, without reason, and without foundation, save insofar as My Mercy, whereto all creatures were brought forth, doth prevail, inasmuch as his vision is set steadfast upon My Feet, Whence has come his one and only Reality, his Pillar of wisdom, assurance, and understanding, and his Foundation stone of divine purpose, meaning, reason, substance, knowledge, realization, peace, bliss, and Immortality.

72. They that have found true Ref-

uge in Me are not many a-soul; albeit, if you misthink that many souls have found true refuge in the world, verily I say unto you, nay, not one.

They that have realized the peace that doth surpass understanding through faith in Me, are not many a-soul; albeit, if you misthink that many souls have found this peace somewhither in the world, verily I say unto you, nay, not one.

They that abide in absolute Assurance in Me, are not many a-soul; albeit, if you misthink that many souls have found absolute assurance in the world, verily I say unto you, nay, not one.

They that know that I am an unfailing Source of strength in the time of need, are not many a-soul; albeit, if you misthink that many souls shall find unfailing strength in the world, verily I say unto you, nay, not one.

They that receive divine blessings from My Unchanging Hand of Mercy, are not many a-soul; albeit, if you misthink that many souls shall receive divine blessings by way of the world, verily I say unto you, nay, not one.

They that know Me to be the Way-maker that doth straighten the winding and the crooked paths that lead unto eternal life, are not many a-soul; albeit, if you misthink that many souls shall make straight their own path to eternal life, verily I say unto you, nay, not one.

They that dwell in the knowledge that I am the divine Physician, Who never lost a patient unto death, and Whose healing power doth make the dumb to talk, the lame to cross mountains, and the deaf to hear, are not many a-soul; albeit, if you misthink that many souls shall find a physician in the world that doth of what I have spake, verily I say unto you, nay, not one.

They that dwell in the reality that I am the divine Captain, Whose ship never ran aground, nor ever failed to land My pilgrims onto the shore of divine Salvation, are not many a-soul; albeit, if you misthink that many souls shall find in the world a captain of the likes whereof I spake, verily I say unto you, nay, not one.

They that know that I, the divine Commandant, Who without arms of flesh, have fought the battles of the devoted and have delivered them from the hand of their enemies, are not many a-soul; albeit, if you misthink that many souls shall find a commandant in the world that doth of what I have spake, verily I say unto you, nay, not one.

They that receive the eternal wisdom and knowledge that I vouchsafe are not many a-soul; albeit, if you misthink that many souls shall receive My eternal vouchsafement by way of the world, verily I say unto you, nay, not one.

They that obtain freedom from fear,

from doubt, and from death through devotion for Me, are not many a-soul; albeit, if you misthink that many souls shall obtain this freedom in the world, verily I say unto you, nay, not one.
They that attain the infinite Blessedness, Grace, and Bliss that I bestow are not many a-soul; albeit, if you misthink that many souls shall attain this divine bestowal in worldly life, verily I say unto you, nay, not one.
They that live in the power and the glory of My absolute Life, are not many a-soul; albeit, if you misthink that many souls in the world shall live in suchwise whereof I have spake, verily I say unto you, nay, not one.
They that attained to My Supreme Abode are not many a-soul, albeit, if you misthink that many souls shall attain to that Exalted, Supreme Abode by way of the world, verily I say unto you, nay, not one.

73. Whereto the ones that shall endeavor to install Me within the sanctuary of their hearts dost go forth?; whereto the ones that shall turn away from the temptations of the world dost thus?; whereto the ones that shall resist sin and evil in the world dost thus?; Whereto the ones that shall quest for realization of Me, betake themselves?; whereto the ones that shall suffer to develop devotion for Me, render of themselves?; whereto the ones that shall travail for an endowment of My Mercy, give of themselves?; whereto the ones that shall suffer for guidance and deliverance unto My immortal Lands, dost thus?; whereto the ones that shall have striven diligently for the award of My Grace, go thenceforward?; whereto the ones that have endeavored to achieve enlightenment hitherto, go thenceforward?; whereto the ones that have offered Me worship and praise hitherto, go thenceforward?; whereto the ones that have extolled Me through prayers hitherto, go thenceforward?; whereto the ones that have revered hearing of My glories hitherto, go thenceforward?; whereto the ones that have served faithfully in My temples and in My holy places hitherto, go thenceforward?; whereto the ones that have endured great trials and tribulations for the sake of redemption, go forth hence?; whereto the ones that have sacrificed of themselves for attainment of Me, go forth hence?
Now hear My Words, for unto you I am saying, 'unto what end shall you endeavor to install Me within the sanctuary of your heart?; unto what end shall you turn away from the world?; unto what end shall you resist sin and evil?; unto what end shall you quest for realization?; unto what end shall you develop devotion?; unto what end shall you travail for My Mercy?; unto what end shall you

suffer for guidance and deliverance?; unto what end shall you strive for the award of My Grace?; unto what end shall you endeavor to achieve enlightenment?; unto what end shall you offer Me worship and praise?; unto what end shall you extol Me through hymns?; unto what end shall you revere the hearing of My glories?; unto what end shall you serve faithfully?; unto what end shall you endure trials and tribulations?; and unto what end shall you sacrifice of yourself for attainment of Me?, shall it be *part* of the way, or *all* the way?'

74. Smite not one that has smote you, lest you take upon yourself his requite.

Revile not one that has reviled you, lest you take upon yourself his retribution.

Decry not one that has decried you, lest you take upon yourself his recompense.

Oppress not one that has oppressed you, lest you take upon yourself his condemnation.

Wound not one that has wounded you, lest you take upon yourself his castigation.

Loathe not one that loathes you, lest you take upon yourself his reprehension.

Disparage not the name of one that has disparaged yours, lest you take upon yourself his visitation.

Be not wroth with one that is wroth with you, lest you take upon yourself his rebuke.

Seek not vengeance against one that has sought vengeance against you, lest you take upon yourself his degradation.

Tread not upon the principles of one that has tread upon yours, lest you take upon yourself his excoriation.

Scorn not one that has scorned you, lest you take upon yourself his evulsion.

Persecute not one that has persecuted you, lest you take upon yourself his incarceration.

Torment not one that has tormented you, lest you take upon yourself his vexation.

Disdain not one that has been disdainful of you, lest you take upon yourself his severance.

Ridicule not one that has ridiculed you, lest you take upon yourself his effigy.

Judge not one that has judged against you, lest you take upon yourself his admonition.

Curse not one that has cursed you, lest you take upon yourself his imprecation.

Plunder not the house of one that has plundered the place wherein you dwell, lest you take upon yourself his upbraiding.

Speak not in lies against one that has

spake as such against you, lest you take upon yourself his deserts.
Cast not blame upon one that has blamed you, lest you take upon yourself his penalty.
Destroy not the property goods of one that has destroyed yours, lest you take upon yourself his chastisement.
Make not an attempt upon the life of one that doth thus upon yours, lest you take upon yourself his punishment.
Take not the life of one that has sought to take yours, lest you take upon yourself his destruction.

75. In whatsoever utterances the righteous ones shall entreat Me, these, shall I hear.
In whatsoever manner the righteous ones shall offer Me prayers and devotions, these, shall I receive.
In whatsoever way the righteous ones shall believe in Me, of such, shall I accept.
In whatsoever land the righteous ones shall set forth the articles of their faith in Me, of such, shall I acknowledge.
In whatsoever hour of the day the righteous ones shall extol Me through hymns of praise, them, shall I hear.
In whatsoever hour of the night the righteous ones shall draw nigh unto Me through their supplications and their meditations, of such shall I remember.
In whatsoever day or age the righteous ones shall gather together in My Name, there shall I be.
In whatsoever life the righteous ones shall attain Me, through reverence, adoration, and devotion for Me, there shall My Presence be manifested, fully before them, in all Its Glory.

76. They that worship and revere Me, have proclaimed that if life were void of Me, such a life would be death unto them; and that if death were full of My Presence, dying would be like as life to them.
They that worship and revere Me, dost consider the gleanings from My fields of Plenty, to be greater than the feasts of the gods.
They that worship and revere Me wouldst prefer the tattered garb of mendicants above the silken embroidered robes of kings.
They that worship and revere Me have declared that if the heaven worlds were bereft of My Presence, they would be like as the nether worlds to them, and that if the nether worlds were blessed with a Manifestation of My Presence, those worlds would be like as heaven to them.
They that worship and revere Me will hasten forth to let the ground be their cot, and the heavens their canopy in a place wherein prayers and worship unto Me cease not, before they will allow themselves to rest in decorated bedchambers of a mansion

wherein the residents have not faith in Me, nor devotion for Me.
They that worship and revere Me wouldst prefer a secluded vale wherein they may abide in peace and quietude, above gathering together in a banquet hall wherein disquietude and revelment shall prevail.

77. One that doth hate My Words, shall go forth unto a day when I shall say unto him, 'get ye away from My Sight, for I know ye not'.
One that shall abound in wickedness believing not in My Words and trusting in falsehood, shall be brought into a way whereof I shall say unto him, 'get ye away from My Sight, for I recognize ye not'.
One that is proud to walk in evil ways with adulterous reasoning within his heart, shall be sent away unto a place wherein I shall say unto him, 'get ye away from Me, for ye are an abomination in My Sight'.
One who abhors the hearing of My Words and My Names, shall be delivered unto a land wherein I shall say unto him, 'get ye away from Me; ye are like as unclean rags before My Sight.'
One whose fornications, imbibing, neighing, and lewd revelment dost go on daily, shall be taken straightaway unto a region wherein I shall say thus, 'get ye away from Me; ye besotted harlot; ye are an abhorrence unto yourself.'
One that doth sin against My Words, and doth speak in lies against Them, shall be brought forth unto a region wherein I shall say unto him, 'get ye away from Me and go thither unto yon cleft of ground wherein the fury of My chastisement shall prevail against ye.'
One that gave false divination and prophecy of evil sayings against My Words, shall be carried swift unto a valley wherein I shall say unto him, 'get ye away from Me for, within a trice, the kindling of My Wrath shall scorch and bring you low unto the affliction of days.'
One that has blasphemed and despised My Words whilst worshipping other gods, following them and bowing down to them, shall be removed unto a high place whereof, after I shall have spake unto him saying, 'get ye away from My Sight,' he shall be cast down upon the rocks whereupon he shall reap the whirlwind and the waves of My rebuke.

78. Toil now to reach the Goal of life, for the night cometh when no man can toil.
Travail now for forgiveness of sins, for the night cometh when no man can travail.
Strive now for freedom from the bondage of the world, for the night cometh when no man can strive.

Exert now for deliverance from all temptation in the world, for the night cometh when no man can exert.
Hasten now to give riddance to your iniquitous ways for the night cometh when no man can hasten.
Struggle now to get unfettered from the ways of the world, for the night cometh when no man can struggle.
Ply the oar now that shall betake your boat unto the shore of divine redemption, for the night cometh when no man can ply.
Labor now to receive quittance from all your wrongdoing, for the night cometh when no man can labor.

79. By My judgment whereto My absolute Laws exist: the sincere that seek infinite understanding ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.

The sacrificed that long for attainment ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The kindly that strive to achieve divine peace, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The believing that quest for divine knowledge, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The trusting that seek awareness of the divine in life, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The virtuous that travail to reach the land of My Salvation, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The humble that endeavor to obtain illumination, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The befrienders that yearn for peace and felicity, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The just that quest for liberation, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.
The selfless that seek for infinite realization, ought to become devoted to Me, for thence, whatsoever else need they shall be added unto them.

80. Before the day dawns when it shall come to pass that you shall depart for the region of death, you ought to walk in the way of the righteous and the godly, thus that you shall be delivered from troublesome woe on that day. You ought to seek the way of humility and consecrate your life

unto devout service unto Me, thus that you shall be spared the languor and the gloom of that day. You ought to have gave riddance to your evil, meanness, envy, and selfishness, beforehand, thus that you may be pardoned from sin on that day. You ought to have cast out deceit, pride, iniquitous thoughts, and delusions from your mind, heretofore, thus that on that day, you shall be granted safe passage onto the spirit shore of life.

81.For My Sake, let go of your profane swearing and your cursing threats against others, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Hold not enmity, hostility, nor vengeance in your heart against others, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Cease from thievery and all treachery, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Unfetter yourself from violence, outlawry, and terrorism, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Cast spite, deceit, and anger out of your life, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Desist from offending, blaming, provoking, belittling, injuring, and outraging others, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment shall be greater than the sin.

Be not guileful, covetous, nor full of greed, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Abide not in an edifice of fools, talebearers, idolaters, sloths, or reprobates, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Render not the body unto illness by indulging in fornicated revelment, apothecaries' wares, and strong drinks, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Commit not adultery, nor other iniquitous deeds, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Forbid yourself to go forth whoremongering and seeking mercenary gains, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Make not a mockery of your deaf, dumb, nor blind brethren, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.

Harm not the infirm, nor the lame, nor the innocent, nor the feebleminded, lest I recompense you twofold, or a hundredfold, inasmuch as the punishment is greater than the sin.
Take not away vestments, icons, nor sacraments from My Sanctuaries lest I recompense you twofold, or a hundredfold, inasmuch as the punishment shall be greater than the sin.

82. Has not it been told to you, in this day and age, that I am God, the Lord, and that there is no being, nor aught else like unto Me?
Had not it been inscribed in the scriptures since the foundation of the world, that I am God, the absolute Lord over all?
Did not you know that I am God, the Lord Who shall make wellsprings come forth on dry land, barren valleys become fertile, and oceans become like as deserts?
Had not it been told to you through hymns that extol Me that I am God, the Lord, and that there are no other gods above or beside Me, the Everlasting One, Whose power waxes strong, Whose strength wanes not, Whose might fades not, and Whose Spirit wearies not?
Had not you known that I am God, the Lord, Whose Energy has created worlds, and universes, and brought forth all the created life in them?
Had not you been told that I am God, the Lord, the One Who is, was, and ever shall be the beginning and the end of all created life, and that I am the one and only Absolute God and the one and only Increate Lord?
Had not you been told that I am God, the Eternal, Living Lord, Savior, and Redeemer Who shall cause the valleys to be exalted, the mountains brought low, the narrow roads made greater breadthwise, and the crooked places made straight?
Had not you heard, heretofore, that I am God, the Lord that decreed that you put on a robe of flesh in the region called earth, that named you your name, that knows the workings of your mind and of your heart, that knows when your foot shall stray from principles of righteousness?
Did not you know that I am God, the Lord, Who shall take the mentality of men who misthink themselves to be all-wise, and confound it, insomuch that their 'wisdom' is naught other than foolishness; Who shall rebuke the minds of false prophets and confuse them insomuch that their prophecies are naught other than nonsense; Who shall strengthen the weak and the faint of heart; Who shall cast down the haughty, and uplift the lowly unto exalted places? Nonetheless, had you verily known of what I have spake thus far, you would have long since overcome the sufferings and the miseries of the world, and you would

have achieved the divine trust and faith, and the steadfast adoration and devotion for Me wherewith to attain the blessedness and the crown of everlasting Life.

83. Albeit, I have beheld the sin and iniquity in your cities, the riotous tumult, and the profane swearing in the streets; albeit, I have beheld the vice, the wild merriment, the ruination wrought in divers dens, and the fornicated congress in brothels; albeit, I have beheld the degeneracy and violence in the streets; the stealth and the corruption of moneychangers, and the strife, contention, and discord amidst families; albeit, I have beheld the lewdness of shameless lechers and harlots; the abominable obscenities of libertines, and the disease, gluttony, and the depravity of profligates; I have beheld the dishonesty of talebearers; the pilfering of wretches; the thievery of rogues; the deceitfulness of the wicked, the devices of the treacherous, and the cheating of gamblers; albeit, I have beheld vain lamenting and bewailing of unchaste women in the streets; the multitudinous fornications, and the manifold sins thereof; albeit, I have beheld honorable men go forth into edifices of ill repute and begin to behave like as brutes; I have beheld intelligent men become drunken with wine, and thence become rendered senseless like as fools; albeit, I have beheld adultery and atrocities when they were committed in the streets of your cities, and I have beheld the slaughterers work their evil assaults thereon; nonetheless, misthink not that My judgment has slackened, nor that My Laws can be transgressed against without My knowing thus; forasmuch as: the doers of iniquity, the paltry streetwalkers, the fornicators, the whoremongers, the degenerates, the perpetrators of violence, the corrupted moneychangers, the discordant families, the lechers, the harlots, the libertines, the profligates, the talebearers, the wretches, the rogues, the wicked, the treacherous, the gamblers, the unchaste women, the transgressors, the sinners, the brutes, the fools, and the adulterers, all of them, shall be smote with the scourge of My rebuke that shall strike them down unto the ground and wrap them in cords of grievous affliction. And those abhorred slaughterers who wrought their evil in the streets of your cities shall be castigated, be bound hand and foot, and be thrown into an abyss wherein they shall reap bitter destruction.

84. They that have put on the sackcloth of unyielding faith in Me; and throughout the years have devoutly worn it, of such I shall exchange someday for celestial raiment.
They that have taken My yoke upon

them; and throughout the years have faithfully borne it, of such, I shall exchange someday for an anadem of My eternal Mercy.
They that drank from the bitter cup of suffering for righteousness' sake; and throughout the years have done thus, of such I shall exchange someday for an infinite fountain of My wondrous Grace.
They whose hands bear the etching of years of travail in the fields of sacrifice and surrender, and of faith and trust in Me, of such I shall exchange someday for the sceptre of celestial life.
They that have walked upon the stony path of steadfast perseverance, self denial, and renunciation, by virtue of such thereof, I shall exchange someday for the footshield, the breastplate, and the aerial chariots like as those of the gods.
They that dost adorn the head in a wreathe of thorns wrought by their trials and tribulations, and by their undying devotion for Me; by virtue of such thereof, I shall exchange someday for a crown of everlasting life.

85. Be of a kindly heart when scorned by they that hate you, for the trials of the world shall not last always.
Go forth in peace on the day when men shall despitefully use you, for the evils of the world shall not last always.
Let not your spirit grow faint if friends shall forsake you, for the sorrows of the world shall not last always.
Let not your heart be troubled when loved ones shall abandon you, for the miseries of the world shall not last always.
Be not dismayed when the principals you have served faithfully throughout the years shall unjustly reprove and dismiss you, for the troubles of the world shall not last always.
Be not beside yourself with grief when men shall deceive or abuse you, for the unrighteousness of the world shall not last always.

86. Whether the righteous shall go forth on land or onto the sea, I shall be with them.
Whether the righteous shall climb mountains or walk in the valley, I shall be with them.
Whether the righteous shall dwell in the forest or in the village, I shall be with them.
Whether the righteous shall go forth on a pilgrimage or whether they shall set themselves apart unto solitude, I shall be with them.
Whether the righteous shall sing praises or shall offer consecrated service unto Me, I shall be with them.
Whether the righteous shall expound My sacred lore or whether they shall hear it spake, I shall be with them.
Whether the righteous shall be downtrodden or exalted, I shall be with

them.
Whether the righteous shall go forth unto the multitudes, or go alone unto My holy places, I shall be with them.
Whether the righteous shall suffer trials and tribulations or whether they shall go hither and yon void of pain, I shall be with them.
Whether the righteous shall offer Me worship or ghee placed into the sacred fire in the day or in the night, I shall be with them.
Whether the righteous shall dwell many days in silence, or whether they shall gather together to tell of My glory, I shall be with them.
Whether men shall declare the righteous unworthy or praiseworthy, I shall be with them.
Whether men shall persecute the righteous or deify them, I shall be with them.
Whether the righteous, when they shall depart from this life, shall be brought forth hither unto My sacred Domain, or whether they shall remain in or above the region of the earth, I shall be with them.

87. Millions of Forms have I, and millions of formless Forms have I; nonetheless, My billions of Names far surpass them all, for verily, more than the grains of sand on the breastplate of the earth, more than the stars in the firmament, more than the worlds in the universes, more than all the living entities therein, and more than all of the atoms in the vast expanse of space, thereof, are My wondrous, infinite Names.

88. Seek ye refuge in Me, the all-pervading Supreme God and all-knowing Supreme Lord Whose Sight doth exist in every cubit inch of space in this universe and all other universes, and Whose Independent Supremacy is the Absolute master-controller of time, place, space, death, birth, consciousness, and the existence of the Infinite Beyond.
For verily, I am the Strength of the stalwart of heart, and I am the virtue of the righteous.
In the month of *Chaitra,* I am the initiating life in plants, flowers, greenery, herbage, and in all manner of fruit-bearing trees.
I verily am the pure taste of water, and the life-giving essence of the air and of the ethers.
I am the beginning, the continuation, and the end of all creation.
I am the One, All-wise God, Who shall allow beings to dwell near, around, and beneath Me, albeit, no such ones can or shall ever dwell or prevail above Me.
I am also the inexorable, all-consuming Death, albeit, I am an abounding Ocean of Mercy and lovingkindness, and the Possessor and the Bestower of infinite Grace.

89. I Am. I am the One Supreme God. There are no other gods afore or beside Me, and none of them shall ever command in My lieu, save insofar as I sanction it.

I am All that there is, and there is none else like unto Me.

I am the consciousness-life of all beings and of other forms of life.

I am the seeing of they that see, and I am the hearing of they that hear.

I am the only transcendent, most remote, and the greatest measurement of time, place, and space, whereunto no created being shall ever exceed, and I am the highest dimension of height and the nethermost dimension of depth whereunto, no created being shall ever reach unto, and no created being shall reach down unto.

I am both the primordial, Ancient One that shall never die, and the Eternal Youth that shall never grow old.

I am the ORIGINAL and Only Creator of Creators in all universes that have their creator, maintainer, and destroyer gods and other administrative gods in them, and all of such ones of whom I spake are subservient to the exacting control of My Absolute Will.

I am the Supreme, eternal Architect from Whom the prototypal model for all creation doth come forth.

I am the Supreme Absolute Origin of every cell of life in the universes and the Beyond; I am the Supreme Absolute Source of every cell of life in the universes and the Beyond; I am the Supreme Absolute Sustainer of every cell of life in the universes and the Beyond; I am the Supreme Absolute Dissolver of every cell of life in the universes and the Beyond; and, I am *beholden* to no one.

EXALTED PERSONAGES

90. Sri Chaitanya spake thus unto his devotees saying: 'When I give one divine honey, it should not be mixed with impure food; for better it would be to receive not the honey rather than partake of it in an adulterated condition. Therefore, when I give one *sannyas,* it should not become desecrated by material enjoyment that defiles the life of the *sannyasi*, and sullies the divine principles of the renounced order'.

91. Vivekananda spake thus saying: 'Man must not stand still. He must move on. He must strive onward until he reaches the goal of the ever-transcendent Divine.

Man must go forward and embrace the infinite life in God.

He must empty the mind-vessel of all its ignorance and continue onward toward attainment of the bliss of divine life.'

92. Paramahansa Ramakrishna whilst envisioning his divine Mother

Kali, and meditating upon her consciousness spake thus saying: 'My mother's eyes are like the sun and the moon, light and darkness, and day and night. My mother is nearer to Me than my own breath, and she is dearer to me than life itself.

My mother is an instrument of God. She is the *adyashakti*, the primordial energy without which the creation would not begin. Her countenance is terrible and is as black as the night. And when she walks toward me from a distance, I see the divine gait of her lotus feet, and I hear the bells of her anklets. And when I meditate upon her benevolence and mercy, energy flows into my entire being conferring upon me the absolute experience of *samadhi.'*

93. When it came to pass in the *Treta Yuga,* I deemed that I would incarnate Myself upon the earth, and that I would embody thereof in the Form of Rama, the son of the king of *Ayodhya.* Thereupon, I descended to earth and I incarnated thereof, as I have done in past Ages, to put an end to the decline in *dharma* and the rise in violence, and to remove the fears of My devotees, and bring to pass the annihilation of evil forces that inhabit the earth.

As a young Prince dwelling with family and going forth in the midst of the denizens of Ayodhya, in no wise was I aught less than the Supreme God and Lord that I am. Albeit, when I allowed Myself to become the pupil of the family preceptor, he recognized My Divinity and declared that he must have performed many sacrificial rites and earned great merit in his past lifetimes to have been vouchsafed the privilege and blessing of My Darshan and the Grace of association with Me, the One in Whom all wisdom, knowledge and understanding dost abide, and from Whom all perception, glory, intelligence, and Perfection dost go forth.

When it came to pass that My coronation as king of the royal Empire of Ayodhya was at hand, I, by virtue of My own decree, refused the sceptre of power, and in accordance with traditional codes that I regarded as congruent with My Own, I forthwith entered exile in the forest to undertake the fulfillment of My divine Plan and the execution of My decree thereof, thus that the earth would be relieved of its burden of legions of demonic mentalities, and that the path to divine realization and liberation would be clearly exemplified for humanity's sake. During the 14 years of exile, My most holy principles of renunciation, sacred observances, sacrificial rites, and adherence to dharma were upheld. When it came to pass that I was engaged in a confrontation with

14,000 Rakshasas and their leader, who had at one time prevailed against the gods and held them in chains, I was fully capable of delivering the worst of My excruciating onslaughts to the demons within a moment; albeit, I allowed the battle to ensue for days to come thereof. Eventually, I confounded the minds of the Rakshasas, all save their leader, insomuch that they destroyed themselves after they mistook one another to be Myself.

Now hear My Words: unless I deem it thus, no being, nor force shall envisage Me, nor ever approach My Presence, forasmuch as I was then, in the ancient days, eternally and completely knowledgeable of the past, present, and future of all creations and of all the living entities therein, and at no time during the existence of any creation, shall I not be God, the Supreme Authority over all, and the Supreme Controller Whose prerogative it shall be if I sanction it thus, to reduce mountains to anthills, oceans to sandbeds, the rains to mud, worlds to dust, and universes to ash, or turn darkness into light, sorrow into gladness, or rejoin departed souls to their loved ones on earth.

During the first ten years of exile in the forest and under the command of My Own Will, I underwent untold days of suffering, fasting, and enduring the hardships of forest life, not unlike an ordinary mortal. Albeit, I suffered not from bodily illnesses.

The forest became the vantage point whence My Plan for salvation and the deliverance of mankind from all manner of evil would unfold.

During the last four years of forest life thereof, I enforced the correction of evil forces that had prevailed against My devotees, and had transgressed against My Laws and statutes. And, on the day when the end of My exile was brought to pass, I had been all of 17 days in battle with the leader of the demon hordes, who was the personification of sin, evil, greed, egotism, corruption, deceit, lust for wealth, lust for power, treachery, and covetousness. Nonetheless, on that momentous day, the heavens began to tell of My power and of My glory as fire fell down from the sky. The earth began to tremble, clouds filled the sky and verily darkened the light of the sun, for within a trice, My Weaponry went forth unto the demon in a whirlwind of fury that executed My judgment upon him with a Force, such as he had never before seen, nor heard of, that brought him low unto annihilation. Thereafter, I summoned My attendants in the spirit realms to come forth and perform rites thereof after his absorption. Ultimately, I returned to the city of Ayodhya for My coronation as King therein to the delight of the denizens who had waited and prayed, recited

My Name, and had become emaciated by virtue of their distaste for food and water during My absence.

Verily, the exemplar of My Life in that incarnation was My message, My creed, and My mission wrought from My Hand unto completion. My *dharma* was My sacrament, and My austerity was My sacrifice.

Verily I say unto you that I, was then, now, and forevermore shall be the Omnipotent, Omniscient, Omnipresent Supreme Lord Whose righteousness, glory, wisdom, fame, and Sovereignty shall endure whilst creations shall be brought forth, and eventually dissolved, and when time is no more; forasmuch as I am the Supreme Lord of all power, energy, light, perfection, mercy, and grace, and the Lord of all worlds. I am the Wielder of the Ultimate Weapon, and the Supreme Spirit that pervade the universes as the Witness-Consciousness. I am the Origin, Author, and the Cause and Effect of life, death, and life everlasting. I am the Absolute Source of the creating, maintaining, destroying Powers in all the universes and the Beyond, and I am the Supreme Eternal and Only Possessor, and the One and Only exhibitor of the thousanded faced, thousanded eyed, thousanded legged, thousanded tongued, thousanded armed gigantean *Virata Rupa* UNIVERSAL FORM that appears shining brilliantly as if billions upon billions of suns have arisen in the firmament.

94. When it came to pass in the *Dvapara Yuga,* I deemed it thus that I would descend Myself and incarnate upon the earth again. In accordance therewith, I went forth into the world and became embodied as Sri Krishna, the foster son of Nanda Maharaj.

In the days of My youth thereof, I tended the cowherds in *Brindavan,* and even whilst engaged thus, verily, all power, glory, energy, perfection, and excellence were in My Hand, all of My Majesty, all My Mysteriousness was in My Hand, and all of My Wisdom, Knowledge, Strength, and Might were in My Hand.

And in those days, My cowherd friends and cowmaids, who were verily My devotees in that life and in other lifetimes, adored Me with great reverence and devotion, and held Me sacred and dear unto their hearts, like unto none else. Nevertheless, all those forgers of lies that have ascribed evil and adulterous intent to the association of Myself and My devotees in Brindavan shall receive a visitation of My judgment whereunto their hands shall be afflicted and maimed insomuch that they shall never set down lies against Me or any others, nor use those members again until their sins have been expiated.

Those slanderers that have spake with a

tongue of lies against the sacred pastimes of Myself and My devotees in Brindavan shall receive a visitation of My judgment whereunto their lying tongues shall be cleft by the smiting of My Wrath insomuch that they shall speak like as dumb men until atonement for remission of their sins has been made.

Those false witnesses that have made a travesty of My *lilas* with My devotees in Brindavan, shall receive a visitation of My judgment that shall rebuke their eyes and their minds insomuch that their eyes shall see naught whatsoever, and their minds shall be rendered troubled and confused like unto imbeciles, and they shall remain thus until full recompense has laid waste their evil.

*

Thus concludes the fourth chapter of scriptures in the third book of "Endless Wisdom."

TURIYA

Chapter 5

THE *Supreme Lord spake thus to Turiya of austerities and sacrifices saying:*

2. Inasmuch as I had invited you to return unto the earth to be the messenger-bearer of My revelations and deliverances, it was incumbent upon you to undergo a torturement of days of rigorous austerities and sacrifices.
Notwithstanding what others had spake of when they understood not after they reasoned within their hearts that your *tapasya* was a judgment against you; verily I say unto all of them that your tapasya was never a judgment.
Your tapasya was an offering of voluntary suffering undertaken for the redemption of those that shall eventually receive My assurance, My guidance, mercy, and light.

3. Your tapasya was never tormented by death. Your tapasya was never threatened by death. Your tapasya was never affrighted by death, and your tapasya shall never be brought low unto death.
You suffered mortification and self denial insomuch that others have declared that they would go forth swift away from the ordeal of tapasya rather than suffer in such manner.
Nonetheless, your austerities were suffered with forbearance, faith, and devotion, and you were void of misgivings, fear, and distrust.

4. In this day and age, unseldom dost mortals undertake to engage in austerities without reasoning within themselves that worldly wealth, mystical powers, or positions that are equivalent to the status of some of the gods, can be obtained thereof.
Albeit, you Turiya, you have performed the severest of austerities selflessly, and purely by reason of your reverence, adoration, and devotion for Me.

5. When it is brought to pass that you shall fast, you, oftentimes, have subsisted upon nutrients from the air and sun, alone. And notwithstanding the days when the body encumbrance was nonetheless great, you reverently sacrificed of yourself in the full realization that you were not the sacrificer, inasmuch as you knew verily that only

I, in reality, am the true Sacrificer, the Sacrificing, the Sacrifice, and the Sacrificed.

6. Likewise as it was in the ancient days, I shall always engage you in My service.
Likewise as it was in the ancient days, I shall always remember your selfless dedication and devotion to Me, and your consecrated offerings of sacrifice.
Likewise as it was in the ancient days, I shall grant that you go forth unto the way whereof I deem thus, and follow the behests of My judgment in whatsoever place and whensoever.

7. Forasmuch as I am the knower of every heart and mind in this world, such are they who would that Our sacred association shall come to naught.
Such are they who would that Our sacred trust shall come to naught.
Such are they who would that Our sacred purpose shall come to naught.
Such are they who would that Our divine proximity shall come to naught.
Such are they who would that Our sacred Life shall come to naught.
What is unbeknownst to these envious fools is the realization that no human or other created being or aught whatsoever else, shall rent in twain Our sacred association.
No human or other created being or aught whatsoever else shall destroy Our sacred trust.
No human or other created being or aught whatsoever else, shall defeat Our sacred purpose.
No human or other created being or aught whatsoever else, shall prevail upon Our divine proximity.
No human or other created being or aught whatsoever else, shall even see beyond the veil of Our sacred Life, and forasmuch as any of such ones that shall wish that evil befall it and destroy it, shall be brought down low the victim to their own envy, hatred, and resentment.

SACRED DISCLOSURES

8. Hereat in this world, I have allowed you the misfortune of walking amongst parasitic, depraved, and pathologically impaired wretches that know not a single iota nor vestige of the truth that you are My transcendental instrument of the apocalypse that will execute My Laws, My ordinances, and My commandments howsoever and whensoever I shall decree them.

9. My former pastimes with My devotees as described in the tenth canto of the *Bhagavata,* were a sacred judgment, and not a travesty on decadence. And verily, I shall tell you that the *rasa* dance was never experienced through the medium of the gross, material senses, and even-

tually, when it esoterically occurred, it was never the adulterous sacrilege that debauched minds have presumed it to be.

10. When it came to pass that I would descend Myself to earth again, you became aware of the war-like changes in My Face. Nonetheless, I incarnated Myself to prevail against a team of demonical forces that was terrorizing and laying waste on earth, the hosts of citizens who adhere to dharmic principles thereof. Of recent days, you spake thus entreating Me to know, what manner of God that I am would descend to earth to annihilate forces in battle, when I verily can bring death, at once, to anyone without having to descend Myself, and without the use of My Weaponry. Thereafter, I spake thus unto you saying: the annihilation that I shall deliver to an enemy in battle is like unto a game of sport that one doth engage in alone; forasmuch as with or without a competitor or legions of foes, I cannot be defeated, nor can My inexorable, devouring Power be equalled nor surpassed, nor can My Ultimate Weapons, that are more powerful and more devastating than those in all the arsenals in the universes, ever be destroyed.

11. When it came to pass eight billion years ago, I entrusted you never to divulge to others My sacred secrets that will allow you to go forth beyond the *meru* of sacred revelations, sphinxes, kundalini, and reincarnation. Thereafter, I accorded you the key whereunto perfect access to all *lokas* in the universes is at hand.

Albeit, when I reflect upon those bygone days, I see your entering the adytum in the sphinx of esoteric knowledge, and in accordance with My instructions then, you went forth through a passageway whereof sentinels who were *devatized* by Me aspersed and prohibited the uninitiated from gaining admission into the innermost chambers of sacred wisdom. Notwithstanding, you could not be prevented from entering therein. And thus you drew nigh unto the heart of the most sacred and holy knowledge and wisdom, whereunto you divinely saw, heard, and comprehended all that was unseeable, unhearable, and incomprehensible.

Following the first watch of the night, you went forth from the sphinx with a scroll commemorating the sacred rite and esoteric bestowal of My supreme Wisdom.

12. When it was brought to pass that you would see the Destroyer aspect of Myself appear before you with matted locks of hair that holds the moon and the *ganga* river of waters, you had not, before that time, met

Maha Siva, nor his consort *Parvathi.* Nonetheless, recount thereunto your observation of the auspicious occasion when you saw them.

"Very well, I observed the divine Couple travelling in an aerial car within the earth's atmosphere. Their countenances were a reflection of serenity and bliss. After a while, they began to transcend the earth, and eventually they arrived at a most sublime region of lunar light. There in that place, they appeared to be the epitome of divine peace and happiness."

13. Now therefore, tell of the auspicious occasion whereupon you saw *Gautama Buddha.* "Very well, dear Lord, I saw the lord Buddha appear in a bright aura of light. He looked grave, yet deeply compassionate. And, as light projected outward from his being, I became aware of his austere tapasya, renunciation, and sacrifice, his sacred teachings, his knowledge of the science of the mind, and his kindness in demonstrating for humanity, the method and the way in which souls may overcome temptation, and attain to the Deathless state of life that will be free from all suffering."

14. Now then, tell of what you spake of erstwhile in regard to the doctor from Rishikesh. "Yes Lord, that which I had said formerly regarding the doctor, Sri Swami Sivananda, was in regard to his offering, to You, of a dedicated, selfless life of service, his administering spiritual guidance to others for the evolution of the soul and *ayurvedic* remedies for the health of the body. And, what is profound in my memory is the Mercy You extended which allowed him, after his departure from his body, to return in the spirit and communicate with me and to speak of certain austerities that had occurred in his life as a sannyasi."

15. In keeping with what has been revealed thus far, recount the day whereunto I allowed the Christ spirit to descend and go forth thither wherein you dwell. "Very well, I will do as you have said. Three years ago, on a Wednesday afternoon, after I had placed a photograph of Christ on a table that was a few feet from me, I entered into a deep meditative state. Within a few moments, I realized that the Christ in the photograph was contemplating upon Your mercy and Your lovingkindness. After that, the Christ arose from his seated position on the ground in the photograph, and he stepped outside of it and stood before me saying 'peace be unto you'. After he had said those words, he began to breathe air upon me in such volume that it created a great whirling motion that encircled the body. The air continued to flow from him in this manner until

he placed into my hand his sacred insignia of Prophet of God, and Avatar of the Piscean Age."

16. Turiya, full well you dost know that Christ is devoutly revered by many Christians who worship him, and who truly believe that they live in him and in his teachings. Albeit, by reason of a host of false witnesses of Christ, you undertook to entreat Me as to "Who are the 'dead' in Christ?" After you had spake thus, I replied that the 'dead' in Christ are those speakers of lies whose sins and iniquities belie their swearing upon the goodness, upon the cross, and upon the name of Christ. And that, the 'dead' in Christ are those hypocrites who feign piety and righteousness. And whilst loudly proclaiming themselves to be 'good Christians', these poor, deluded, sacrilegious fools, who are an abomination in My Sight, neither have devotion for Christ, nor to Christianity.

17. Likewise as it was in the ancient days, you entreated Me to tell of the mercy that I have sent forth unto spiritual heroes, and today,whereunto you spake unto Me saying, 'to what degree did You extend mercy to Jesus Christ, Mahatma Gandhi, and other martyrs who were spiritual leaders?' In accordance therewith, I spake thus telling you that before it was brought to pass thereof when the deathblow would fell them, I had sent forth a conscious expansion of Myself to stand in their stead and endure the encumbrance of death until such time when their souls would depart from them, and would go forth onto the spirit side of life.

DIVINE MUSIC

18. As it was in the beginning, let your music forevermore be an expression of My Divinity in a sound incarnation of Myself as *nadabrahma.* For, eternally, divine music shall always be the sound of peace, the sound of love, the sound of life, and the sound of bliss.

As it was in the beginning, let your music forevermore be one of My many Forms Whose sacred sound shall render all hearts unto light, peace, and understanding.

As it was in the beginning, let your music forevermore be like unto *Allah,* My pure Spirit as the Everlasting, All-pervading, Living God Whose Voice resounds from the transcendent, excelsior heights of creation.

As it was in the beginning, let your music forevermore be the sacred act of supreme worship, dedication, and devotion that it is now.

19. In sylvan retreats up hither in My exalted Domain, the flowers in the gardens therein are all adorned and

elegantly arrayed like unto the colorful sonorous tones of your harp. The golden tones of your harp, are like unto the sun's rays that dost inspire every flowering plant in those gardens thereof to open unto the light of the sound.

And verily, when you dost pluck the highest strings, the ancient, primordial sound of the harp is like unto celestial raindrops falling lightly upon the ethers.

Ultimate Ascent

20. When it came to pass that I summoned you to come up hither to see My celestial Light of Lights, I spake unto you saying, 'go forth upwards toward the northernmost polar region. When you shall arrive at the furthermost point thereof, you shall approach the most magnificent, Resplendent Luminance, whereunto you shall bear witness to the mighty, solar Colossus of My Absolute Light. Verily, My Light thereof is visible only to the eyes that I shall vouchsafe the sight to see it. Nonetheless, you verily shall see. You shall see precisely 108 octodecillions of My Worlds of effulgent, illuminating, radiating Light that are naught other than a dim reflection of the LIGHT that doth emanate from My Being. And thereafter when you have absorbed the essence of My Mystery therein, abide awhile thereof, and thence you may forthwith go Home!'

21. Ages ago, I summoned you to attend a festive celebration that the denizens of heaven had arranged to come to pass upon an auspicious, holy day. When you arrived thereof unto that celestial realm, you observed all of the sacredness and blessedness of heaven, and you saw the seraphic beings, the denizens of heaven, and the great gods, Brahma and Siva, offering Me obeisance. Albeit thereafter, when you had returned to the place wherein you dwelt, you spake of the fullness of My Mercy and My Grace in allowing the great gods and all the others to see My divine Presence face to face and to offer Me their humble obeisances and praise.

22. My supreme Eye is ever upon you. My supreme Light is ever with you. I verily watch the breath that you take. I verily know every step that you shall take. And, never was there a time when My Eye was turned away from your seeing, and never shall there be a time when My Ear shall be turned away from your hearing. For in My Sight, you are a shining lamp of My Wisdom, and a vessel of divine Radiance.

23. Forasmuch as you may dwell upon the earth, I am forevermore with you. Albeit, after your ordination

day, when your human life shall be no more, I shall summon you forth unto My Ultimate, majestic Realm of Absolute Power, Might, Splendor, Perfection, and Infinite Bliss, whereunto We shall engage in Our transcendental, Infinite Life, and We shall speak to One Another in the Supreme Light of Holiness, Sacredness, and Blessedness that is verily Our Life that was then in ages past, is now, and henceforth forevermore shall *BE*.

*

Thus concludes the closing chapter of scriptures in the third book of "Endless Wisdom."

Postlogue

PRONUNCIATION GUIDE

A Key to Pronunciation of
Transliterated Sanskrit Words

VOWELS:

a as the a in *a*cross.
ā as the a in far.
i as the i in s*i*ll.
ī as the ee in *ee*l.
u as the u in f*u*ll.
ū as the u in r*u*ral.
ṛ as the r in w*r*ist.
ṝ as the r in *r*ialto.
ē as the e in th*e*y.
ai as the ai in *ai*sle.
ō as the o in n*o*.
au as the o in n*o*w.
ṃ as the m in from, and also like the nasal sound of the n in the European word bo*n*.
ḥ is pronounced like the exclamation a*ha*.
The vowels ṛ, ṝ, the *visarga* ḥ and the *anusvara* ṃ are, in Sanskrit, to be precisely distinguished from consonants.

CONSONANTS:

k as the ki in *k*it.
kh as the kh in *kh*aki.
g as the g in *g*ate.
gh as the gu in au*gu*st.
ṇ as the n in mo*n*day.
c as the ch in *ch*air.
ch as in the word chur*ch-h*all.
j as the j in *J*une.
ṅ as in the word si*ng*e.
t as in the word *t*une.
th as in the word an*th*ill.

ḍ as in the d in *d*awn.
ḍha as the dh in a*dh*ere.
b as the b in *b*oy.
bh as the bh in a*bh*or.
y as the y in *y*ou.
l as the l in *l*ull.
v as the vi in e*vi*nce; although, the word Dvapara is pronounced Dwapara, especially since v follows a consonant.
ś as the s in ea*s*e.
ṣ as the s in *sh*ore.
s as the s in *s*ea.
h as the h in *h*ear.
ksh as the ca-sh sound in the word *cash*ew.
ñ as the nion sound in the word op*inion*.
jñ is phonetically pronounced like the first part of the English words guy and young: *guya* or *g-ya.**

Transliterated Words

A

Adyashakti, also spelled adhyasakti: a dhya shak ti.**
Ananda: ā nan da.
Asanga: a saṅ ga.
Asat: a saṭ.
Asuras: a sur as.
Avatar: a va tār.
Ayodhya: a yodh yā.
Ayurvedic: a yur ved ik.

B

Bhagavata, also Bhagavatam, also Srimad Bhagavatam: bha ga vatā.
Bhakti: bhak ti.
Bhaktivedanta: bhak ti ve dan ta.
Bhur: bhur, also bhūha.
Bhuvar: bhu var.
Brahma: brahm hā.
Brahmacharya: brah ma cha rya.
Brahmaloka: brahm hā lo ka.
Brahmic: brahm ic
Brindavan: brinda van
Buddha: buḍ ḍha

*In this condensed form, congruent to the text, other transliterated letters and their initials and medials are not included in the list.
**Most of the sequent spellings of words here can be found elsewhere in Vedic literature.

C

Chaitanya, also spelled caitanya: chai ṭan ya.
Chaitra: chai tra
Chakras: chak ras.
Crores: cr plus oars — crores.

D

Darshan, also darshana: dar shan.
Devis: de vīs.
Dharma: dhar ma.
Dvapara: dwā pa ra.

G

Ganga: gang gā.
Gautama: gau tam a.
Guru: gu ru.

H

Himalayas: hī māl yas.

J

Japam, also japa: ja pam.
Jñana: gy yan a

K

Kali: kā lī.
Kali Yuga: kā lī yu ga.
Karma: kar ma.
Krishna: kṛṣ na, or kṛṣṇ a.
Kshatriya: kshat ri ya.
Kundalini: kun da li nī.
Kundalini Shakti: kun da li nī shak ti.

L

Lacs, also lakhs: laks.
Lakshmis: laksh mīs.
Lila: lī lā.
Lokas: lō kas.

M

Maha: ma hā.
Mantram, also mantra: man tra.
Maya: mā yā.
Meru: me ru.
Muladhar, also muladhara: mū lā dhār.

N

Nadabrahma: nā da brahm hā.
Nilakantha: ni la kan tha.
Nirvana: nir vāṇ a.

O

Om: ōm.

P

Parvathi, also Parvati: pār va tī.
Prakriti: pra kri tī.
Prahlad, also Prahlada: prā lad.
Prana: prā na.
Pranava: prā nā va.
Prema: pre ma.
Purusha: pu ru sha.

R

Rajas: ra jas.
Rajasic: rā ja sik.
Rakshasas: rak sha sas.
Rama: rā ma.
Ramakrishna: rā ma kṛṣ na.
Rasa: ra sa.
Rishis: ri shis.
Rishikesh: ri shi kesh.

S

Sadhana: sā dha na.
Sahasrar: sa has rar.
Sai: sa ī.
Samadhi: sa mā dhi.
Sannyas: san yās.
Sannyasi: san yās si.
Sat: sat.
Sattwa, also spelled sattva: sat wa.
Sattwic: sāt wic.
Satya, also Sathya: saṭ ya.
Sesha: se sha.
Shakti: shak ti.
Shanthi, also spelled shanti: shān ti.
Shraddha: shrāḍ ḍhā.
Shirdhi: shir dhi.
Siva: shi va.
Siddhis: siḍ ḍhis.
Sutra: sū tra.
Sivananda: shi va nan da, also, shi wand a.
Sri: shrī.
Svar, also svarha: swar or swa ha.

T

Tamas: ta mas.
Tamasic: tā mas sik.

Tapasya: ta pas yā.
Treta: tre tā.
Turiya: tu rī ya.
Tejas: te jas.
Trigunas: tri gu nās.

V

Vedas: ve das.
Virata Rupa: vi rāt a ru pa.
Vidya: vid yā.
Vivekananda: vi ve kā nan da.

Y

Yuga: yu ga.

GLOSSARY

A

Abraham: One of the patriarchs of the nation of Israel.
A.C. Bhaktivedanta: see Bhaktivedanta
Adyashakti: Primordial power.
Allah: The Lord as all-pervading Spirit.
Ananda: Bliss; happiness.
Asanga: Non-attachment.
Asat: that which is unreal.
Asuras: demons; diabolical entities.
Avatar: A being considered to be God-incarnate.
Ayodhya: A capital city in India located near the *Sarayu* river. This city was the kingdom of the Lord in the incarnation of Sri Rama.
Ayurvedic: pertaining to medical science.

B

Bhagavata: also the *Bhagavatam,* is a great scriptural literature compiled by Vyasa, who was believed to be a Manifestation of God. This religious text describes an epoch of sacred pastimes and events in the life of the divine incarnation Sri Krishna.
Bhakti: Devotion, esp. for the Lord.
Bhaktivedanta, A.C.: A spiritual leader and erudite Vedic scholar.
Bhur: The earth plane.
Bhuvar: The astral plane.
Brahma: The Creator god, who is the first born in a universe.
Brahmic: Creative.
Brahmacharya: A stage in life in which a student takes vows of celibacy.
Brahmaloka: The abode and the world of the Creator.
Brindavan, also **Vrindavana:** A town, in the district of Mathura, which is located on the bank of the *Jumuna* river; also spelled Yamuna. Brindavan is celebrated as a place where the Lord Krishna passed the days of His youth.

Buddha, Gautama: An incarnation of the Lord appearing 500 b.c. in India. He taught the eight-fold path to overcome suffering and temptation in the world, and he also outlined, through that path, the way in which one attains deathlessness, and Nirvana, or transcendental consciousness. Buddha literally means, 'the enlightened One.'

C

Chaitanya, Sri: known as Chaitanya Mahaprabhu; a great saint and spiritual master. He was born in 1486 in Sri Mayapur, Bengal which came to be later known as Navadvip, Bengal. He emphasized devotion as the best means to the achievement of God-realization. He also inaugurated the sankirtan, (chanting the Names of God), movement.

Chaitra: The second month of spring. March-April that begins in mid March and ends in mid April.

Chakras: The centers of consciousness within the human system that parallel the organs near the central nervous system. There are seven chakras all together, or lotuses as they are often referred to in the spiritual community. The first three of the lower chakras are muladhar (sacro-coccygeal), the swadhisthina (sacral), and the manipura (solar). The four higher chakras are the anahata located in the region of the heart, the vishuddha located near the throat, the ajna in the forehead, and the sahasrar in the crown of the head. In unworldly persons, the chakras are seen as plexuses of energy and consciousness that reflect various lights and colors, and effect different degrees of realization and illumination.

Christ, Jesus: A prophet of God and the Avatar of the Piscean Age.

Crores: Ten Millions.

D

Darshan: literally means 'seeing' esp. seeing a manifestion of God, or having a vision of God.

Devatized: Deputed by the Lord.

Devis: goddesses in the universe.

Dharma: The righteous way of life; esp. adhering to codes of right conduct and right principles.

Dvapara Yuga: The third of the four great Ages that include Satya, Treta, and Kali. The Dvapara yuga lasts 864,000 years.

E

Energy: Illusory, also illusionary, see Maya.

G

Ganga: also known as the Ganges river, and considered to be holy.
Gautama Buddha: see Buddha.
Guru: A spiritual teacher; a preceptor.

H

Himalayas: The world's highest mountainous region whose tallest peak extends more than 29,000 feet into the air. The Himalayas is considered to be a sacred mountain range; and it is inhabited by holy men who engage in rigorous, spiritual disciplines.

J

Japam: The repetition of the Names of the Lord.
Jesus Christ: see Christ.
Jnana: literally means 'knowledge' esp. of God.

K

Kali: In this text, Kali relates to the Adyashakti, and to the divine Mother of Paramahansa Ramakrishna.

Kali Yuga: This present Age; known as the age of quarrel. Kali yuga lasts 432,000 years.

Karma: pertains to one's activities and the consequences of them, whether physical or mental. There are three kinds of karmas: the *sanchita* which is the accumulation of seeds or impressions in one's life; and they will bear fruit in another one; the *prarabdha* which allows an individual the fulfillment or the exhaustion of certain karmas in his present lifetime; and the *agami* in which an individual is presently engaged in the production of new karmas.

Krishna: An avatar of the Lord. He is worshipped by many persons throughout the world. Sri Krishna is considered to be God.

Kshatriya: In India, the warrior caste.

Kundalini: The primordial cosmic energy that is lying dormant at the base of the spinal column in the human body.

Kundalini Shakti: Kundalini power.

L

Lac(s):* One hundred thousand.

Lakshmis: Goddesses as understood in this text. Also Lakshmi is known and worshipped because she is the consort of Lord Vishnu, or Krishna.

Lila: The Lord's pastime, performance, prerogative, or sport.

Lokas: Worlds; planets.

M

Maha Siva: see Siva.

Mantram: also mantra. An affirmation or a set of sacred words that give rise to spiritual awareness and certain forms of realization through repetition.

Maya: The illusive power or energy of the Lord that veils the Supreme Reality.

Meru: The name of a golden mountain around which certain planets in the celestial sky revolve.

Muladhar: One of the seven plexuses of psychic energy located at the base of the spinal column in a human being.

N

Nadabrahma: literally means 'God as sound.'

Nilakantha: An epithet of Lord Siva, the third deity in the eastern trinity.

Nirvana: The supreme, transcendental consciousness-state described as the Brahma-nirvana in the *Bhagavad-gita* sacred scriptures. Nirvana is also illumination and liberation.

O

Om: The Word of God. It is the first utterance of the Lord before the beginning of a creation. It is sometimes written as aum, and called the pranava. It is also the matrix of all sounds. Om is a sacred syllable and symbol of God.

*Lacs refer in the text to 84 lac species of life in the universe.

P

Parvathi: The consort of Lord Siva.

Philokalian: pertaining to the Philokalia which is a collection of excerpts from the scriptural writings of Eastern Christian Fathers.

Prahlad: also Prahlada. A great devotee who maintained steadfast in his devotion and faith in the Lord despite his demoniacal father's attempt to end his life because of his love for the Lord.

Prakriti: The primordial nature which consists of the three gunas or qualities inherent in all created life.

Prana: Primal energy; also the pure essence and sustaining life-principle in the atmosphere.

Pranava: see Om.

Prema: Divine love, esp. for the Lord.

Purusha: An absolute aspect of the Lord as the Eyewitness-Consciousness of life.

Q

Quran: The Islamic religious text of scriptures.

R

Rajas: One of the three gunas; the aggressive nature in a human being.

Rajasic: Restless; active.

Rakshasas: A demonical race of beings led by Ravana, a demon King of Sri Lanka. (Ceylon)

Rama: An avatar of the Supreme Lord who is worshipped and adored as God.

Ramakrishna: 1836-1886, a great prophet of God who declared that the Ultimate realization of God can be experienced through the diverse faiths or religions of the world if one's devotion to the Lord parallels one's spiritual endeavor.

Rasa: Celestial esssence.

Rishis: Sages and seers.

Rishikesh: A village, approximately 130 miles north of New Delhi, located in the foothills of the Himalayas.

S

Sadhana: Spiritual practice; religious endeavor.

Sahasrar: The seventh chakra of consciousness located in the cerebrum in the human system.

Sai Baba, Sathya: A divine incarnation of God who advented to save mankind from untold sufferings.

Sai Baba, Shirdhi: A divine incarnation.

Samadhi: A superconscious state in which one experiences knowledge, bliss, and Realization.

Sannyas: Renunciation; the renounced order of life.

Sannyasi: also sannyasin. One who is initiated into the renounced order. A monastic.

Sat: The Real; absolute existence.

Sattwa: Purity; light.

Sattwic: Equipoised; peaceful.

Satya: also sathya. Truth.

Satya Yuga: A Great Age lasting 1,728,000 years.

Sesha: On the Causal ocean of life, the *sesha* is a resting place of the God, Mahavishnu.

Shakti: Power; cosmic energy.

Shanthi: Peace.

Shraddha: Faith.

Siddhis: Psychic powers.

Siva: The name of the destroyer aspect of God, who is in charge of dissolution of the universe. He is benevolent, auspicious, and austere. He is ever engaged in meditation. He is also worshipped as one who destroys evil and expunges ignorance.

Sivananda: The founder of The Divine Life Society. A revered guru and medical doctor. He was a learned Vedic scholar who wrote numerous books on religious principles, disciplines, and devotional practices.

Siva Shankara: see Siva.

Sri: Wealth. A title of respect. Also, a name of Lakshmi.

Sutra: An aphorism.

Svar: The celestial plane.

T

Tamas: Ignorance; nescience.

Tamasic: Dull; indolent.

Tapasya: Austerity; ascetic discipline; mortification.

Tejas: Spiritual brilliance; an attribute of purification.

Torah: The Pentateuch.

Treta Yuga: A great Age lasting 1,296,000.

Trigunas: The three material qualities of life that are sattwic, rajasic, and tamasic.

Turiya: literally means the superconscious, transcendental state.

V

Vedas: The oldest of the world's religious literatures. In their purest form, the Vedas are revealed to holy men during meditation. The Vedas are considered to be the greatest authority in religious matters. The Vedas are four in number, comprising the Rik, the Sama, the Yajur, and the Atharva portions.

Vidya: Knowledge, esp. of God.

Virata Rupa: The universal Form of the Lord.

Vivekananda: 1863-1902, the principal disciple of Paramahansa Ramakrishna.

Y

Yuga: One of the four great Ages which proceed like the calendar months. The beginning Age is Satya, next Treta, then the Dvapara, and ending with Kali. After the conclusion of Kali yuga, the entire cycle of Ages will begin again with Satya yuga.

Z

Zend Avesta: A collection of the Persian sacred writings of Zoroaster.

NOTATIONS

Aeroastropaths, p. 44, verse 8, are vast and numerous airlanes in the universe. Beings who travel on such paths usually prefer aerial carriers to the volitational astral or etheric body, especially because of unusual and unexpected changes in the atmosphere in and around certain worlds in the universe.

Intrafractory Light, p. 44, verse 8, can be compared to radar in that one, in an astral body, can travel to various spheres in the universe by following the wavelengths of that light. The light beam itself, seen astrally, has a bluish cast. Many beings traverse plane after plane in the many spheres by means of this light.

Kidimentcraft, p. 94, verse 11, is a word given which literally means kidnapping or menstealing.

Kundalini, p. 44, verse 8, literally means "coiled." This primordial energy lies dormant in the human system in the base of the spine. Like a serpent, it lies in a circular manner in three and a half coils with its head facing downward in the *muladhar chakra.* Persons in whom this energy is awakened have found it unwinding and proceeding toward the spinal cord. From this point, it passes into the psychic *sushumna* channel and from there, it wends its way upward from the *muladhar* to the *sahasrar* or the thousand-petalled lotus. When the energy reaches this state, an individual experiences mystical realizations, superexcellent powers, and celestial bliss.

Set in needs, p. 115, verse 11 is an expression that means 'to set forth or put forth as urgent and necessary'; also, 'to enkindle initiative.' *See also* p. 150.

The eleven deities, p. 169, verse 64 are the beings manifested in the four quarters of the universe as *Vayu, Marut, Surya, Varuna,* the two *Ashvins, Agni, Indra, Mitra, Ishwara,* and the moon.

The fourteen worlds, pp. 43, 134, 156, verse 11, 140, and 64, comprise the universal Form of the Lord. Within the vault of the universe exists this Form

which is covered by sevenfold sheathes. These seven are, water, fire, air, ether, ego, noumenon, and material energy.

The Form Itself can be identified with the fourteen planetary systems in the universe. Divided into two sections, there are seven upper spheres and seven lower spheres. The upper spheres contain the *Bhur, Bhuvar, Svar, Mahar, Jana, Tapa,* and the *Satya lokas* or worlds. The lower spheres contain the *Tala, Atala, Vitala, Rasatala, Talatala, Mahatala,* and the *Patala lokas.*

Divinely revealed, the fourteen worlds correlate to the anatomy of the human system. In this regard, the Patala lokas are the bottom of the Feet of the universal Form of the Lord. The ankles and the soles of the Feet are the Rasatala lokas. The calves are the Talatala lokas, and the knees are the Tala and the Atala lokas. The region of bone in the legs is a sub-planetary system called *Sutala.* The lower thighs are the Vitala and Atala lokas combined, and the upper portion of the thighs are the Mahatala lokas. The region of the navel is outer space. The Bhur loka is the lower abdomen of the universal Form, and the Bhuvar lokas are the lungs. The heart is Svar loka, and the chest is a luminous planetary system itself. The neck of the universal Form is Maha loka. The mouth is Janaloka, and the forehead is Tapa loka. The most exalted planetary system in the universal Form is Satya loka, situated in the region of the head and it contains not less than one thousand of them, as described in the 93rd verse in the fourth chapter of book three.

The meru, p. 197, verse 11 in this context relates expressly to arcane and mystical experiences.

The Soul or the Self, p. 142, verse 13, and p. 157, verse 40 as rendered in these verses are different in meaning in its relationship to God, yet they are far from divergent, because parts, manifestations, and radiations of the Lord are dispensable.

The Universe, p. 39, verse 11, here refers to the universal manifestation mainly, and not specifically to this material universe.

INDEX

A

Abraham
adhered to the laws of God, **33**
Absoluteness
no being bears resemblance to the Lord's, **19**
Supreme, **79, 165, 176**
A. C. Bhaktivedanta
see Bhaktivedanta, A.C.
Achievement
be not presumptuous of, **64**
of salvation, **23**
of spiritual victories, **20**
Adyashakti
an instrument of God, **189**
as Divine mother, **189**
Aeroastropaths
vast, **44**
Allah
is All-pervading, **199**
pure Spirit, **199**
Ananda
the liberated possess, **134**
Asanga
the liberated possess, **134**
Asat
observe the inner view of, **44**
Astral
an appurtenance, **165**
body taken into the spirit region, **28**
constituents, **23**
Atman
infinite, **19**
persons incredulous of, **66**
the presence of, **159**
the true self, **22, 66**
Atoms
reservoir of, **23**
Attachment
reference to, 131
to one's mortal form, **146**
to worldly life, **54**
Attainment
divine, **104**
higher, **72**
of divine goals, **19**
of divine realization, **98**
of liberation, **23**
of the Divine, **29, 104**
of the Supreme Goal, **61**
sacrificed for, **178**
seeking, **17**
travail for, **98**
reference to, 182
Austerities
fears not, **43**
rigorous, **195**
those who are Ages of, **149**
see also Tapasya
Avatar(s)
the divine life of, **34**
those who care not for the position of, **167**
reference to, 198
Avarice
as disease, **139**
as evil, **140**
dust of, **139**
enemies appearing as, **107**
Ayodhya
kingdom of, **189**
Ayurvedic
remedies, **198**

B

Beings
- gods eager for the human birth, **76**
- great gods are promoted and demoted, **28**
- great gods offer praise to the Supreme Lord, **200**
- many gods have read the Vedas, **117**

Bhagavata
- reference to tenth canto of, 196

Bhakti
- and prema, **117**

Bhaktivedanta, A.C.
- scriptural contributions of, **33**

Bible
- contains knowledge of the Lord, **117**

Birth
- one freed from the round of birth and death, **27**
- human birth difficult to obtain, **76**
- taken the way one deserves, **29**

Brahma
- extols the Supreme Lord, **104**
- offering obeisances to the Lord, **200**
- read the Vedas three times, **117**
- reference to his lifetime, 127
- the Creator, **104, 127, 135**
- the first born in a universe, **103**
- the one thousand years of tapasya of, **103**

Brahmacharya
- control of vital, **72**
- reference to, 71, 72
- reference to celibacy, 79

Brahmaloka
- the abode of the Creator shall be burnt to ash, **135**

Brindavan
- the Lord's devotees in, **191, 192**

Buddha
- appearance of, **198**
- reference to one like, 34

C

Chaitanya
- sayings, of, **188**

Chakra(s)
- of consciousness, **44, 120**

Chastisement
- evil, **179**
- no one shall escape the Lord's, **28, 57**
- reference to, 16, 59, 69
- the fury of the Lord's, **181**
- the Lord's rebuke and, **109**

Children
- of the world circus, **67**
- protect the mentalities of, **67**
- unsacred music adored by, **67**
- when chastened, **66**

Christ
- an appearance of, **198**
- as the avatar of the Piscean Age, **199**
- sacrilegious followers of, **199**
- sayings of, **34**
- the 'dead' in Christ, **34, 199**
- the degree of mercy extended to, **199**
- the life of, **34**

Consciousness
- all-pervading, **21**
- bliss, **140**
- chakras of, **44, 120**
- draw nigh unto the Lord's, **19**
- dwell upon the Lord's, **98**
- forthcoming states of, **44**
- observe that of Manifestations, **45**
- reference to, 39
- Supreme, **35**
- Ultimate, **21**
- unfoldment of divine, **21, 71**
- what affects, **15**
- Witness, **44, 191**

Creator
- *see* Brahma

D

Darshan
devotees who yearn for the Lord's, **141**
of the Lord, **141, 189**
reference to, 143
Death
a life void of, **164**
all created beings shall die, **75**
cannot kill, **129**
chariot of, **108**
countenance of, **29**
door opened, **126**
edifice of, **77**
freedom from the cycle of, **27**
freedom from the wheel of birth and, **23**
god of, **30, 76, 128**
is not a refuge, **123**
most of the evolved life is doomed to, **28**
mundane associations shall end in, **76**
no plan for death can be hidden from the Lord, **129**
of martyrs, **199**
orifice of, **76**
overtakes created beings, **125**
ponder over the cause of a child's, **126**
predestined, **75**
reference to, 23, 44, 124, 126, 128, 164, 165, 166
region of, **125**
requisition for, **27**
resides with one, **129**
shadow of, **30**
spiritual, **28, 76**
the *dead* in Christ, **34, 199**
the Lord is the Destroyer of, **30**
the Lord's Life is never threatened by, **30**
thread of life severed at, **27**
Death *(continued)*
to the portals of, **168**
undergo, **75**
when it befalls numerous persons, **29**
wheel of birth and, **163, 168**
Deathlessness
attainment of, **125**
Deathless state, **198**
deathless worlds, **40**
eternal, **77**
Goal of, **142**
Dedication
reference to servants, 17
reference to service, 70, 198
spirit of, **127**
sword of, **15**
to spiritual life, **144**
Descent
of the Lord in every age, **83**
of the Lord in the Dvapara Yuga, **191**
of the Lord in the Treta Yuga, **189**
Desire(s)
and greed come from the (false) ego, **173**
cast out desiring, **153**
cords of, **149**
evil, **52**
for esteem, **167**
forsake desiring, **23, 63**
fulfillment of worldly, **63**
inordinate, **172**
sensory, **24, 32, 55**
those who are desireless, **147, 175**
unholy thoughts and, **58**
unsacred, **19**
vain, **20**
worldly, **55**
Desirelessness
reference to, 63
state of, **63**

Devas
reference to, 64, 76, 126
Devi(s)
reference to, 29
thousands of, **46**
Devotion
a human being without, **17**
altar of, **121**
cultivation of, **27, 37**
development of, **24, 51**
for the Lord, **105, 127, 180-**
immutable, **43,76, 175**
reference to, 20, 105
remember the Lord with, **29**
seeds of, **144**
steadfast in, **71, 185**
tapasya with, **43**
those who feign, **71**
trust and, **185**
undying, **186**
vessel of, **122**
Devotional Service
as consecrated, **55, 66, 186**
efficacy of, **27**
encourage children's participation in, **67**
of householders, **66**
presentments in, **58**
reference to, 17, 19, 186
Dharma
the Lord's, **191**
when there is a decline in, **189**
Discipline
a virtue, **168**
efficacy of, **27**
engagements of, **51**
one who has not, **139**
one without a code of, **172**
purificatory, **24**
purificatory waters of, **55**
pyre of, **21**
regulatory, **51, 55**
sword of, **19**
Discipline *(continued)*
the mind's aversion to, **52**
Dualities
not affected by, **79**
not bemused by, **16**
of life, **13**
Dvapara Yuga
an appearance of the Lord in, **191**

E

Egotism
a cause of death, **27**
comes from, **45**
premise for, **45**
Supreme light will burn, **98**
when it rises, **15**
Embodiment
of the Supreme, **46, 189, 191**
re-embodiment, **125**
sacred, **199**
soul not encumbered by material, **126**
Energy
constitutional part of the soul, **22**
deluded by the illusionary, **64**
element of divine, **22**
illusory, **142**
the Lord's, **39**
see also Maya
Enjoyment
degraded, **57**
desecrates the life of a sannyasi, **188**
dispassion for material, **51**
fornicated, **59, 146**
object coveted, **65**
paltry, **66**
reference to, 104
Enlightenment
dawning of, **152**
destroying ignorance, **45**
endeavor to achieve, **179**

Enlightenment *(continued)*
of Buddha, **33**
reference to, 33, 126
shore of, **121**
Evolution
human experience of, **22**
of mankind, **17**
reference to, 19, 125

F

Faith
in the Divine, **15, 20**
in the Lord's statutes and Laws, **111**
reference to, 150
steadfast, **19, 128, 136, 148, 172**
the way of, **168**
those without, **151**
unyielding, **185**
without humility, **139**
Forbearance
aversion toward, **52**
development of, **23**
garments of, **20**
of an elm tree, **140**
reference to, 168, 174
tested by affliction, **142**
Form(s)
divine music as a Form of the Lord, **199**
millions of the Lord's, **187**
only the Supreme Lord can display the gigantean *Virata Rupa,* Universal, **191**
Freedom
see Liberation
Fourteen Worlds
reference to, 39, 157

G

Gandhi, Mahatma
the degree of mercy extended to, **199**
Ganga
river of waters, **197**
rushed to aid Siva, **35**
Gautama Buddha
see Buddha
Gunas
every individual, a possessor of, **72**
manifest singly or interchangeably, **73**
premise for egotism, **45**
rajasic persons, **73**
sattwic persons, **73**
tamasic persons, **73**
the Lord not limited by, **83**
the three qualities of the material nature, **72**

H

Householders' Life
distrust in, **64**
those who labor for fulfillment of, **65**
uphold standards of morality in, **65**
when peace shall prevail in, **65**
Human Body
an instrument of sacrifice, **135**
cannot exist without the soul, **165**
defilement of, **59**
disease in, **52**
illness from revelment, **183**
shall return to dust, **140**

I

Ignorance
cohorts as, **19**
enemies appearing as, **107**
'I and mineness' as a root cause of, **34**
mire of, **53**
riddance of sloth, **75**

Ignorance *(continued)*
sleep, **45**
tamasic nature, **73**
those who have not smote away, **73**
train the mind to destroy, **56**
treatise on, **54**
unregenerate person's range of, **51**
Illumination
dawning of, **152**
font of, **58**
recite mantra for, **70**
reference to, 98, 182
self, **121**
the Lord bestows, **17**
waters of, **38, 132**
Immortality
everlasting, **162**
Foundation stone of, **176**
reference to, 29, 105
Imprisonment
colonizational, **106**
those who cause another's, **165**
Intelligence
cannot exist without the soul, **165**
divine, **132**
end is in the Lord, **105**
equal shares of, **103**
in conscious and unconscious life, **38**
one's former understanding of, **132**
origin of, **105**
reference to, 27, 138, 165, 189
surrender of one's finite, **56**
the Lord's absolute, **37**
the Source of, **99**
what affects, **15**

J

Jesus Christ
see Christ
Jnana
reference to, 117

K

Kali
earth quarter presided over by, **30**
the divine mother of Paramahansa Ramakrishna, **188, 189**
Kali Yuga
influence of, **45**
Karma
evil, **76**
freed from , **134** *refer to* 126
Knowledge
and understanding, **148**
divine, **108, 111, 152**
false, **151**
Foundation stone of, **176**
has its origin in the Lord, **105**
reference to, 198
unfoldment of divine, **108**
Krishna, Sri
devotees of, **191-192**
lilas, **192**

L

Lakshmi(s)
millions of, **46**
Law, Divine
absolute, **127**
created by God, **89**
purgatorial regions designated for those who live against, **93-97**
reference to, 62, 77, 88, 90, 104, 105
the certitude of, **90**
the indestructibility of God's, **90**
the passage into judgment of those who violate the Lord's, **90-93**
the recompense to those who transgress physical and spiritual laws, **85, 86-88, 143**
the virtue of, **90**

Liberation
attainment of, **23**
conferment of, **103**
destination, **24**
exemplified by the Lord, **189**
from bondage, **23**
gateway to, **134**
grant of, **24**
mysterious, **44**
not won by those who fall by the wayside, **136**
reference to one liberated from delusion, 159
reference to the liberated state, 24
souls who guide others to, **134**
Source of, **142**
those who never attain, **23**
those who quest for, **182**
threshold of, **132**
what liberated beings possess, **134**
Life
as death without the Lord, **180**
Author of, **38**
award of everlasting, **105**
awareness of the divine in, **182**
bread of divine, **84**
Breath of, **38**
created life, **157, 158**
crown of everlasting, **161, 186**
desolate, unconscious, **108**
Director of, **99**
divine lifetimes, **144**
divine spark of, **104**
dualities, **13, 134**
earthly, **140**
eternal, **122, 133**
everlasting, **141, 185**
Fortress of one's, **148**
Goal of, **49, 61**
Guardian of, **51**
heavenly, **125**
hypocritical, spiritual, **108**
in the garden of, **144**
Life *(continued)*
is predestined, **75**
make no attempt on another's, **180**
monastic, **172**
no more tribulations of, **103**
not defiled by the world, **163**
Ocean of, **43**
one not fitted for spiritual, **172**
psychic phenomena are not the Goal of, **108**
reference to family life, 167
reference to lifetimes, 144
renounce worldly, **152**
sensory, **153**
sceptre of celestial, **186**
the Lord's Supreme, **22, 30, 129, 134**
those who undertake spiritual, **167**
toil for the Goal of, **181**
unfettered to worldly, **149**
veil of worldly, **134**
volatile, **27**
worldliness, **146**
Light
abide in the divine, **24**
Buddha manifested divine, **33**
crown of, **134**
divine Couple in a region of, **198**
endowed with, **44**
intrafractory, **44**
one who ultimately receives, **17**
of Salvation, **18, 19, 84, 98, 132**
of sound, **200**
of the Lord, **97**
reference to, 99
Supreme, **38, 44, 98, 200**
supreme Refuge as, **98**
the faithful shall receive, **15**
the Lord beholds everyone in, **39**
the Lord needs neither light nor eye, **144**
the soul's infinite, **104**
the soul's radiant, **58**
wisdom-light, **19**

Light *(continued)*
Worlds of, **200**
Lilas
expounded by the sages, **136**
the Lord's, **192**
Loka(s)
access to all, **197**
travel to all, **44**
Lotus
thousand-petalled, **44**

M

Maha Siva
see Siva
Mahatma, Gandhi
see Gandhi
Mantra(m)
and prayers, **70**
invokes the Lord's Names, **120**
one should recite, **121**
recitation of, **70, 191**
reference to, 151
the adjuvant of, **72**
vedic, **116**
Materialism
as it increases, **15**
reference to an earthly possession, 61
reference to earthly treasures, 61
reference to material possessions, 61
reference to material prosperity, 62
reference to money-changing, 62
the contagium of, **62**
Maya
as a mayaic dream, **125**
bondage of, **126**
confounded the minds of cosmic beings, **64**
deludes minds, **64**
delusive force of, **64**
Maya *(continued)*
manifestation of, **126**
mayaic delusion, **64**
the Lord's illusionary Energy, **64**
veil of illusion, **64**
Meditation
efficacy of, **27**
practice of, **72**
supplications and, **180**
void of devotion, **156**
Meru
of sacred revelations, **197**
Mind
abominations of, **23**
as an edifice of falsehood, **168**
cast out delusions from, **183**
detestations of, **55**
enraged, **147**
fears death, **56**
has no independent existence, **53**
identifying with the soul, **56**
mirror of, **55**
obsessed by evil desire, **52**
of a fool, **141**
peace of, **55**
reference to, 168
restless, **147**
subjugation of, **51**
submerged by egotism, **52**
the pure state of, **56**
those subservient to, **58**
those who discipline, **168**
to subdue, **55**
transformation in, **52**
uncontrolled, **57**
under delusion, **146**
ungoverned, **56**
will reject knowledge, **54**
Monastic
in devotional service, **116**
Muladhar
reference to, 44

N

Nadabrahma
sound Incarnation, **199**
Name(s), Holy
as the nectar of Immortality, **121**
billions of the Lord's, **187**
casts out evil, **120**
chanting of, **122**
destroys sins, **120**
fire element in, **121**
glory and virtue of, **121**
offenders against, **122**
recitation of, **123, 169**
reference to, 180
Source of enlightenment, **142**
Supreme, **123**
the Absolute power in, **120**
transgressors against the Lord's, **123**
Nirvana
reference to, 80

O

Om
as the sound of the universe, **119**
reference to, 120
the sacred pranava, **119**
the sacred syllable, **119**

P

Parvathi
and Siva, **198**
Peace
a virtue, **168**
absence of, **144**
and harmony, **117**
divine, **117, 176, 182, 198**
essence of, **161**
eternal, **161**
Peace *(continued)*
Fortress of everlasting, **98**
mutual bond of, **34**
realm of, **20**
reference to understanding, 38, *refer to* 177
reference to, 127, 129
tranquility and, **122**
Prakriti
the upper stratum of the universe, **169**
reference to, 142
Pranava
see Om
Pranas
reference to, 15, 46
Predestination
course of, **27**
reference to predestined life, 75
Prema
and bhakti, **117**
Purusha
the substratum of the universe, **169**
Prophets
false, **107, 184**
Purgatorial Regions
references to thirty-eight, 93-97
Purification
and regeneration, **70**
crucible of, **58**
divine, **69**
herbs of, **57**
in the cause of,**19**
offerings become purified, **152, 153**
pyre of, **121**
salvation through, **18**
spiritual ground for, **23**

Q

Quran
contains knowledge of the Lord, **117**

R

Rabbin
in devotional service, **116**
Rajas
a material quality, **22**
every individual is a possessor of, **72**
in persons, **73**
reference to, 169
Rama
Incarnation of the Supreme, **189-191**
Ramakrishna, Paramahansa
the Divine mother of, **188**
sayings of, **188, 189**
Realization
absolute, **167**
attainment of, **125**
divine, **19, 70, 71, 105, 120, 121**
education in Self, **75**
eternal, **113**
Foundation stone of, **176**
Goal of Self, **17**
gold of divine, **61**
Grant of divine, **23**
hastening toward, **72**
infinite, **122, 182**
path of spiritual, **20**
quest for, **178**
reference to, 24, 51, 55, 57, 62, 77, 80, 98, 108, 114, 115, 130, 132, 133, 135, 142, 158, 195
Shore of Self, **17**
Revelations
hearing of the Lord's, **98**, *refer to* 139
meru of, **197**
scriptural, **108**
Voice of the Lord's, **28**
Rishikesh
reference to, 198

S

Sacrifice
a crucible, **113**
Sacrifice *(continued)*
altar of, **130**
austerities and, **195**
by virtue of, **111**
fields of, **186**
incense as, **17**
life of Christ was, **34**
reference to, 111, 134, 152
soul does not suffer from, **112**
through exertions of, **24**
void of devotion, **156**
years of, **175**
Sadhana
reference to, 71
Sahasrar
reference to, 44
Sai Baba, Sathya
incarnation, **34**
testament, **34**
Sai Baba, Shirdhi
reference to, 34
Sannyas
when given, **188**
Sannyasi(n)
in devotional service, **116**
in the life of, **188**
Sat
reference to, 44
Sattwa
a material quality, **22**
every individual is a possessor of, **72**
in persons, **73**
reference to, 169
Satya Yuga
reference to, 117
Self
reference to, 20, 22, 60, 76, 165
see also Soul
Self realization
see Realization
Senses
detestations of, **22, 55**
five of action, **22**

Senses *(continued)*
indulged in revelment, **170**
mind seeks enjoyment through, **52**
predominate, **169**
reference to, 51, 53
those who are bond servants to, **21**
ungoverned, **56, 57**
Sesha
on the Causal Ocean, **43**
Shakti
as adyashakti, **188**
as Energy, **32**
kundalini, **44**
universal manifestation is like, **32**
Siddhis
not the goal of life, **108**
Siva
an appearance of, **198**
as Nilakantha, **35**
as the chief Instrument in destruction of the universe, **135**
offering obeisance to the Lord, **200**
swallowed poison, **35**
Sivananda, Swami
his dedicated life, **198**
Soul(s)
all are qualitatively alike, **22**
atman, the true self, **22**
cannot be burnt or maimed, **22**
clothed in several sheathes, **126**
disembodied, **76**
experiences neither pain nor death, **56**
heart as the home of, **22**
human being dependent upon, **53**
immortal, **165**
infinite radiation, **22**
liberated souls remain in communication with the Supreme, **134**
not encumbered by human death, **22**
obstacles to knowledge of, **76**
reference to, 23, 112, 151
Soul(s) *(continued)*
shall never know suffering, **165**
the Collector of, **142**
the divine consciousness of, **103**
the souls embodied as human beings, **103**
unfoldment of knowledge of the Self, **70**
unguent of, **140**
valuable, **140**
virtue of, **22**
Sphinx
of esoteric knowledge, **198**
Suffering(s)
all manner of, **43**
an offspring, **158**
as a benediction of mercy, **22**
as reprehension of miscreants, **69**
for guidance and deliverance, **179**
for righteousness' sake, **186**
from war, **106**
grievous, **139, 165, 172**
life void of, **164**
never reaches the soul, **112**
of Christ, **34**
reference to, 43, 153
reference to what is not suffered, 173
spiritual, a virtue, **169**
to develop devotion, **178**
unsacred desires cause, **15**
visitation, **107**
when it shall prevail, **104**
when the multitudes suffer, **105**
Supreme Lord, the
Abode of, **18, 178**
Absolute blessedness is in, **149**, *refer to* 18, 58, 155, 175, 178, 185
Absolute Magnificence of, **149**, *refer to* 98, 175
Absolute Supreme Life of, **22**
Absolute surveillance of, **30**

Supreme Lord, the *(continued)*
all creatures, worlds, universes, subject to the Will of, **37**
all judiciousness is in, **90**
all Righteousness is in, **90**, *refer to* 191
all universal manifestations are dependent upon, **38**
all universal manifestations rest in, **38**
all universes are projected, sustained and dissolved by, **38**
an infinite Haven of serenity is in, **149**
as a Fortress of life, **148**
as a Fountain of eternal wisdom, **148**
as Allah, **199**
as an unfailing Source of strength, **177**
as *nadabrahma,* **199**
Assurance of, **46, 122, 177**
as the certitude of divine law, **90**
as the divine Commandant, **177**
as the divine Physician, **177**
as the life-giving essence of air and of ethers, **187**
as the month of *Chaitra,* **187**
as the *pranava,* **119**
as the primordial force of the universe, **119**
as the Protector and Guardian, **149**
as the sacred embodiment of the universes, **119**
as the sacred invocation of all universes, **119**
as the sacred power in all universes, **119**
as the sound of the universe, **119**
as the virtue of divine law, **90**
as the Witness-Consciousness, **191**
beyond the comprehension of all created minds, **37**
billions of Names of, **187**
can reduce worlds to dust, **190**
cosmoses maintained by the Lord's breathing, **144**
devouring Power of, **197**
divine Handicraft of, **80, 142, 157, 160**
educates the Creator, **35**
Energy creates worlds and universes, **184** *refer to* 142
Eternal heaven Worlds of, **143, 152**
Excellences and Glories of, **37, 55,** *refer to* 90, 175
Eye beholds all, **38**
Eye of unparalled vision, **38**
gives divine life to avatars, **34**
grants opulences to avatars, **34**
has billions of universes, **46**
has millions of Forms, **187**
incarnated as Krishna, **191-192**
incarnated as Rama, **189-191**
incarnated in the primordial force of the universes, **119**
incarnated in the soul of the universes, **119**
incarnated in the sound of the universes, **119**
Independent Supremacy of, **187,** *refer to* 37
Intelligence of, **27, 56, 189**
is above the control and the command of the gods in the fourteen worlds, **144**
is Absolute, Indestructible, and Undefeatable, **83**
is All-compassionate, **175**
is All-merciful, **175**
is All-seeing, **175**
is All-wise, **187**
is Almighty God, **163, 175**
is an Ocean of compassion, **148,** *refer to* 175

Supreme Lord, the *(continued)*
is beginningless and endless, **38**
is eternally knowledgeable of the past, present, and future of all creations, **190,** *refer to* 175
is inexorable, all-consuming Death, **187**
is Omnipotent, Omnipresent, Omniscient, **99**
is the Absolute God, **99, 184**
is the Absolute Lord, **38, 184**
is the Absolute master-controller, **187**
is the Absolute Overlord, **144**
is the Absolute Origin of life, **188**
is the Absolute Source of every cell of life, **188**
is the Absolute Source of power in creating, maintaining and destroying, **191**
is the Absolute Sovereign, **99, 144**
is the All-knowing Witness, **129**
is the All-pervading God, **187, 199**
is the Almighty Lord of time, space, and the Beyond, **99**
is the Ancient One, **38, 189**
is the Author of life, **38**
is the Bestower of infinite peace, **164**
is the Breather of the breath of life, **144**
is the Cause and the Effect of life, **191,** *refer to* 30, 37
is the Cause of the seen and the unseen universes, **38**
is the Collector of souls, **142**
is the Controller of time, space, power, **38, 187**
is the Creator of Creators in all universes, **188**
is the Destroyer of sin, **148**
is the Dispeller of darkness, **131**
is the Dispeller of temptation, **148**
is the Eternal Living Saviour and Redeemer, **184**
is the Eternal One without a mutable cosmic Self, **37**
is the Eternal Sovereign, **15, 163**
is the Everlasting Arm of all souls, **163**
is the Everlasting One, **184,** *refer to* 175
is the Eyewitness, **169, 170, 171, 172**
is the Force that maintains the consciousness of the universe, **39**
is the Force that maintains the existence of the universe, **39**
is the Fortress of strength, **148**
is the Foundation Stone of Immortality, **176**
is the Giver and Director of all life, **99**
is the Guardian of all, **39, 144**
is the Highest Governing Body in all cosmoses, **38**
is the Increate Lord, **184,** *refer to* 30, 38, 82, 99, 129
is the Indestructible Fortress of all worlds, **163**
is the Indweller, **64, 175**
is the initiating life in plants, flowers, herbage, **187**
is the Inner Director, **175,** *refer to* 129
is the Inner Ruler, **175**
is the intelligence of conscious and unconscious life, **38**
is the Life and Breath of all worlds, **163**
is the Light of all worlds, **129**
is the Light of lights, **99**
is the One and only Increate God, **30, 38, 57, 99, 129, 184**
is the One Supreme God, **84, 131, 158, 188**
is the only exhibitor of the Uni-

Supreme Lord, the *(continued)*
versal Form, **191**
is the only Reality, **132**
is the Original Creator of Creators, **188**
is the only support of universes, **39**
is the Preserver of souls, **142**
is the Progenitor of death and time, **129**
is the Progenitor of souls, **142**
is the Protector of all, **144**
is the pure taste of water, **187**
is the Soul of all universes, **119**
is the Source of all intelligence, wisdom, power, **99**
is the Source of infinite peace and bliss, **63**
is the Source of Perfection, **99,** *refer to* 175
is the Source of ultimate fulfillment, **105**
is the Strength and Might of all worlds, **90, 163**
is the Supreme Absolute, **187**
is the Supreme Architect, **188**
is the Supreme Authority, **37, 190**
is the Supreme Controller, **190**
is the Supreme existence and endurance of all cosmoses, **99**
is the Supreme God of gods, **99,** *refer to* 188, 190
is the Supreme Spirit that pervades all universes, **191**
is the Sustainer of life, **142**
is the Sword and Shield of all worlds, **163**
is the Teacher of Creators, **35**
is the Wielder of the Ultimate weapon, **191**
is, was, and ever shall be the beginning and the ending of all created life, **184**

Supreme Lord, the *(continued)*
Light of Salvation of, **18**
Light of Supreme Radiance of, **24, 39,** *refer to* 98
Names of the Lord as a Comforter that bestows peace, **121**
Names of the Lord as nectar of Immortality, **121**
Names of the Lord bestow fearlessness, **120**
Names of the Lord rent evil asunder, **120**
Names of the Lord vouchsafe realization and illumination, **120**
needs not a voice to command the heavens, **144**
no creature can exist without the decree of, **158**
no eye stronger than the Eye of, **39**
no one can probe the magnitude, volume, depth of the Excellences of, **37**
no one or thing is superior to, **37**
no sight is transcendent to, **38**
not limited by the command of anyone, **38**
of life, **175**
of sacrifice, **175**
of the gods, **175**
Omnipotency pervades (the Lord's), **114,** *refer to* 176
Omnipresence commands (the Lord's), **114,** *refer to* 176
Omnisciency prevails (the Lord's), **114,** *refer to* 176
only the Lord can save the god(s), **39**
Opulences and glories of, **67**
Power of, **99, 108, 175, 184,** *refer to* 37, 119, 149, 191, 201
Presence of, **23, 45, 46, 75, 83, 115, 164, 180**

Supreme Lord, the *(continued)*
Prema of, **117**
sacred Manifestation of, **46**
Sanctuary of transcendent Radiance of, **139**
scriptural revelations of, **108**
situated within and above all universes, **38**
Spirit wearies not, **184**
Strength wanes not, **184**
teaches all, **37**
the Absolute Authority of, **37, 176**
the Absolute Command of, **38**
the Absolute judgment of, **114**
the Absolute Life of, **176**
the Absolute Reality of, **63, 169**
the Absolute Word of, **176,** *refer to* 160, 161
the Absolute worlds of, **40**
the beginning, the continuation, and the end of creation, **187**
the breath of life emanates from, **38**
the Causeless mercy of, **63, 69, 98**
the Compassion of, **130**
the Creator need not be mistaken for, **157**
the Creator is an Instrument in the Hand of, **35**
the design for creation according to the Plan of, **35**
the divine kingdom of, **66**
the endur(ing) Deathlessness of, **175**
the endur(ing) Greatness of, **175**
the endur(ing) Timelessness of, **175**
the Eternal and Only Possessor of the Universal Form, **191**
the eternal Bliss of, **155**
the eternal Excellence of, **156**
the eternal Felicity of, **155**
the eternal Peace of, **155**
the eternal Sanctitude of, **155**
the eternal, transcendent Glory of, **156**

Supreme Lord, the *(continued)*
the Eternal heaven Worlds of, **53, 152**
the Eternality of the Worlds of, **40**
the destroying Power of, **191**
the Glory of,
also glories, **37, 55, 67, 83, 90, 98, 116, 121, 130, 133, 149, 151, 156, 165, 175, 179, 180, 189, 190, 191**
the gods are powerless without, **39**
the Grace of, **17, 23, 28, 98, 124, 134, 143, 149, 156, 157, 162, 175, 178, 179, 186, 189, 200**
the Hand of, **112, 116, 132, 191**
the highest dimension of height, and the nethermost dimension of depth of, **188,** *refer to* 176
the Holiness of, **134, 149, 155, 176, 201**
the immutable Law of, **119,** *refer to* 18, 29, 89, 90, 143, 182, 185
the Incorruptibility of, **176**
the Indestructibility of, **176**
the infinite peace of, **141**
the infinite wisdom-light of, **34**
the invulnerability of, **176**
the Lord's endurance is endless and everlasting, **38,** *refer to* 175, 176
the Lord's Increate Life encompasses all, **30,** *refer to* 129
the Lord's inexorable judgment against death, **30**
the Lord's infinite strength never fails, **121**
the Lord's life is the Destroyer of death, **30**
the Lord's order for destruction of the universe, **40**
the Lord's out-breathing and in-breathing creates, maintains, and destroys entire cosmoses, **144**
the Lord's Sight is in every inch of

Supreme Lord, the *(continued)*
space in all universes, **187, 200**
the Lord's Supreme Life generates power, energy, light, **30**
the Mercy of, **23, 28, 46, 90, 98, 104, 115, 120, 121, 124, 130, 131, 142, 143, 149, 156, 162, 175, 176, 178, 186, 195, 200**
the millions of Forms of, **187**
the Mysteriousness of, **98, 175, 191**
the Paradise of eternal life is in, **149**
the peace of, **99, 127, 130, 134, 155**
the Perfection of, **55, 58, 98, 149, 175, 189**
the power in avatars vouchsafed by, **34**
the power of a single cell of, **39, 106**
the Pre-eminence of, **37**
the primordial, Ancient One and the Eternal Youth, **188**
the Progenitor of universes, **99**
the purgatorial regions described by, **93**
the Realm of effulgent Light of, **134**
the Redeeming Light of, **131**
the Refuge of, **15, 24, 72, 73, 148, 152, 163, 176, 177, 180**
the sacred Domain of, **187**
the Salvation-Light of, **161,** *refer to* 15, 19, 23, 70, 138, 156, 177, 182
the solar Colossus of the Lord's Light, **200**
the Source of bliss and immortality, **99**
the Splendor of, **22, 63, 134, 165, 175, 201**
the Supreme Blessedness of, **58, 149, 155, 178, 201**
the Supreme bounty of, **61,** *refer to* 155
the Supreme Consciousness of, **176**
the Supreme Formidability of, **176**
Supreme Lord, the *(continued)*
the Supreme Worlds of, **40**
the tabernacle of, **160**
the tribunal of, **59, 71**
the ultimate judgment of, **175**
the ultimate Transcendency of, **175**
the unchanging Hand of, **177**
the unequalled Strength of, **176**
the unexcelled Might of, **176**
the unparalleled Vastness of, **176**
the unsurpassable Depth of, **176**
the universe need not be mistaken for, **157**
the Wealth of everlasting power is in, **149**
the Will of, **33, 69, 106, 112, 113, 119, 127, 129, 136, 160, 188,** *refer to* 148
the Word of, **119, 120, 160, 161,** *refer to* 50, 67, 139, 148
there is no authority above, **37**
there is no controlling intelligence beyond, **37**
tomb of the Lord's Inner Radiance, **44**
transcendent Supremacy of, **37**
Surya
one of the servants of the Lord, **33**

T

Tamas
a material quality, **22**
every individual is a possessor of, **72**
every human being has, **72**
reference to, 169
tamasic persons, **73**
Tapasya
Ages of, **43**
all manner of, **43**

Tapasya *(continued)*
aware of Buddha's, **198**
capacity of, **43**
in the ancient days, **43**
of the Creator, **103**
ordeal of, **195**
wealth of, **142**
see also Austerities
Temptation(s)
akin to maya, **158**
delusion wrought by, **146**, *refer to* 153
evil, **145, 147**
in the world, **182**
Names of the Lord destroys, **120**
of the world, **153, 155**
overcome sin and, **152**
reference to, 19, 24, 51, 142
they that have not overcome, **155-156**
turn away from, **135**
yield not to, **24**
Thousand-petalled Lotus
in the crown of the head, **44**
Three Worlds
Bhur, Bhuvar, Svar, **169**
Torah
rabbi read from, **115**
Transmigration
mankind freed from, **133**
the gods are subject to, **28**
the human experience of, **22**
Transcendentalness
reference to, 144
Treta Yuga
an Age of the Lord's Descent, **189**
Trigunas
see Gunas
Turiya
tapasya of, **43, 79, 195**

U

Universality
brotherly love, **34**
Universality *(continued)*
ecclesiastical council, **116**
universal brotherliness, **18**
universal convocation, **17**
Universal Manifestation(s)
reference to phenomena, 176
rest in the Supreme, **38**
Universe(s)
a manifestation of the Lord's illusory Energy in, **130**
dissolution of, **135**
limited by the Lord's absolute command, **38**
millions of gods in, **39**
seen and unseen, **38**
the first born in, **103**
the seraphim, cherubim, and celestials in, **176**
the vibration of, **119**

V

Vedas
ancient scriptures, **117**
contain knowledge of the Lord, **117**
reference to, 33
Virata Rupa
Universal Form of the Lord, **191**
Vivekananda
sayings of, **188**

W

Wealth (material)
evil-gotten, **126**
obsessed by greed for, **154**
of the world, **66**
one bereft of his, **128**
persons who quest for fame and, **61**
reference to, 61, 62, 151
those accustomed to, **162**
worldly, **151**

Wealth (material) *(continued)*
worldly possessions, **164**
Wisdom
ambrosia of divine, **122**
Fountain of, **148**
imbibe, **56**
infinite, **53, 141, 175**
lamp of, **200**
nectar of divine, **130**
pillar of, **176**
Sai, **34**
the Lord bestows, **17**
those who are adrift from the harbor of, **53**
World
deliverance from temptation in, **182**
ephemeral pleasance of, **84**
exodus into, **103**
freedom from the bondage, **158**
'funds' for the needy in, **167**
illusory appearance of, **16**
pitfalls of, **158**
reference to nether worlds, 180
trials of, **186**
unchaste woman in, **66, 185**
unfettered to the ways of, **182**

Y

Yuga
see Dvapara Yuga
see Kali Yuga
see Satya Yuga
see Treta Yuga

Z

Zend Avesta
contains knowledge of the Lord, **117**